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The Students' Series of Latin Classics

THE

MENAECHMI OF PLAUTUS

EDITED

ON THE BASIS OF BRIX'S EDITION

BY

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οὐ πόλλ' ἀλλὰ πολύ

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PREFACE.

This edition of the *Menaechmi* is based upon the third edition (Leipzig, 1880) by the late Dr. Julius Brix, that eminent Plautine critic, to whom all recent scholars are so deeply indebted. The few variations from his text are almost without exception a nearer approach to the reading of the Mss., and are mentioned in the notes.

The introduction is mainly a translation and abridgment of Brix's introductions to the *Menaechmi* and the *Trinummus*.

In addition to the notes of Brix's *Menaechmi*, which I have for the most part translated, I have inserted many from his editions of other plays to which he merely refers. I have also made other additions to the notes, including several references to Shakespeare's "Comedy of Errors," and have, in some cases, ventured to disagree with Brix.

I have placed a critical apparatus containing the principal variations of the Mss. and the most important conjectures at the foot of the text, and transferred the notes to the end of the book, in accordance with the plan of this series. Most of the textual discussion is relegated to an appendix.

Besides Brix's edition, I have made constant use of others, especially those of Ussing, Vahlen, and Wagner.

The references to other plays are by the lines of the Ritschl edition edited by Goetz, Schoell, and Loewe, but since five plays

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are still wanting in that edition, I have referred to Brix's edition of the *Miles Gloriosus*, and to Ussing's of the *Casina*, *Cistellaria*, *Mostellaria*, and *Persa*, giving also references to act and scene in these plays.

I take pleasure in expressing my thanks to those who have aided me in my work, especially to Prof. E. M. Pease, editor-in-chief of this series, and Prof. H. C. Elmer, both of whom have read the proof with care and diligence, and given me valuable suggestions.

HAROLD N. FOWLER.

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1-7, 15, 16, 21-24.

INTRODUCTION.

COMEDY derives its origin among the Romans as among the Greeks, from the rural festivals of harvest and vintage. At these festivals jokes and personalities, often of a sharp and bitter character, were embodied in the *uersus Fescennini*, verses sung or recited in responses. The metre was the so-called *Saturnian* verse, a mixture of iambic and trochaic rhythm.[1]

A second stage in the development of comedy is marked by the introduction of Etruscan actors (*ludiones*) in the year 364 B.C. (A.U.C. 390), in the consulship of C. Sulpicius Paeticus and C. Licinius Stolo. They performed pantomimic dances to the music of the flute, but sang no words.

The combination of the Etruscan mimic dance with the *uersus Fescennini* produced the *satura*, disconnected dramatic representations of scenes from daily life or whatever would appeal to the common people. The name *satura* is probably derived from *lanx satura*, a dish full of all sorts of fruits (for other derivations see Diomed. G. L. I. 485, Mommsen Hist. of Rome, Vol. I., p. 54). It was, then, a sort of poetic *potpourri* or medley.

Different from the *satura* was the burlesque popular comedy known as *fabulae Atellanae*. This was of Oscan origin, and the scene of the action was supposed to be the small Campanian town of Atella. These *fabulae* had some sort of a plot, carried

[1] On this metre, see L. Müller, Der Saturnische Vers und seine Denkmäler, Leipsic, 1885; O. Keller, Der Saturnische Vers als rhythmisch erwiesen, 1883, and Der Saturnische Vers, 1886. The following lines may serve as an example: —

Hoc ést factúm monuméntum — Maárco Caícilio.
Hospés, gratum ést quom apúd meas — réstitístei seédes;
bene rém gerás et váleas — dórmiás sine qúra.
(Corp. Inscr. Lat. I, 1006, Allen, *Remnants of Early Latin*, 137.)

out with more or less dramatic unity. The characters were conventional (*Maccus, Pappus, Bucco, Dossennus*) like those of our Punch and Judy. In the *fabulae Atellanae* Roman citizens appeared in masks as *actores*, while the *saturae* were performed exclusively by professional *histriones*. Originally mere improvised farces, the *Atellanae* received a literary form from the hands of L. Pomponius and Novius, and were afterwards, under the name of *exodia*, performed like the Greek satyr dramas at the end of tragic representations.

A great advance in Roman dramatic art was made at the time of the first Punic war, when Greek civilization and culture began to exert upon the Romans the influence which was afterwards so predominant. *Livius Andronicus* from Tarentum came to Rome soon after the capture of his native city (B.C. 272, A.U.C. 482). He was the slave of M. Livius Salinator, by whom he was afterwards set free. He exhibited in 240 B.C. (A.U.C. 514) for the first time in Rome, a drama imitated (*i.e.* translated) from the Greek. He paid, however, less attention to comedy than to tragedy, and his language and style were so rough that Cicero (Brut. § 71) says his dramas are not worth reading a second time.

Livius was followed by a slightly younger contemporary, *Cn. Naevius*, who was a native of Campania, but came to Rome in early life. He served in the first Punic war, and wrote the history of it in an epic poem in Saturnian verse. In 235 B.C. (A.U.C. 519) according to Gellius, he produced plays in Rome. He was an enthusiastic partisan of the *plebs*, as opposed to the aristocracy, and the invectives against the leading men of the state which he introduced into his comedies caused him to be thrown into prison, where he was when Plautus brought out the *Miles Gloriosus*.[1] He was set free by the tribunes of the people,

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[1] Mil. 211: *Nam ós columnatúm poetae esse índaudiui bárbaro*
Quoí bini custódes semper tótis horis óccubant,
must refer to Naevius. Of course *barbaro* is here equivalent to *Romano*.

but not restraining the abusiveness of his muse, was banished in 206 (548) or 205 B.C. He died in Utica 199 B.C. (555). Cicero (Brut. § 75) compares the Punic war of Naevius to a work of art by Myron, meaning evidently to praise the force, liveliness, and truth of his style while granting that his writing is less finished than that of Ennius.[1] But few fragments of the comedies of Naevius are preserved, partly, no doubt, because they could not maintain their popularity in competition with the works of

Titus Maccius[2] Plautus.

Of the life of Plautus little is known. He was born in Umbria, at Sarsina (now Sassina), which is once mentioned by him,[3] but seems to have gone to Rome as a boy, where he was known chiefly by the name of Plautus, given him, according to Festus, p. 239 M., on account of the shape of his feet, for the Umbrians called flat-footed people *ploti* or *plauti*. The year of his birth can be only approximately determined with the aid of Gellius III. 3, the only extant passage in which the plays of Plautus are discussed and real information concerning his life is recorded. It appears that Plautus earned so much as assistant or servant of actors that he was able to engage in trade somewhere outside of Rome, that he lost his money, and returned to Rome, where he hired himself out to a miller, in whose

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[1] Cic. Brut. § 76: *Sit Ennius sane, ut est certo, perfectior; qui si illum, ut simulat, contemneret, non omnia bella persequens primum illud Punicum, acerrimum bellum, reliquisset. Sed ipse dicit, cur id faciat: "scripsere," inquit, "alii rem uersibus"; et luculente quidem scripserunt, etiamsi minus, quam tu, polite.*

[2] On the name *Titus Maccius* see Ritschl, Parerga I., pp. 3–43. Previous to Ritschl's publication of the correct name from the Milan palimpsest, Plautus was commonly called *Marcus Accius*.

[3] Most. 755 (III. 2, 83): *Quid? Sarsinatis ecqua est si Umbram non habes?*

service he was when he wrote his first three plays.[1] All this must have taken time, so that one is justified in assuming that Plautus was hardly less than thirty years old when he began to write for the stage. Now Plautus, like Naevius, was a contemporary of the two Scipios, who fell in Spain in 212 B.C. (542), and is mentioned in connection with them in such a way[2] as to make it evident that he was well known as a playwright before their death. His first appearance with a play was, then, probably at least a decade before 212. If his first appearance was in 224 (530), and he was then thirty years old, his birth would fall in 254 (500). This agrees with Cicero's statements that Plautus had already produced many plays in 197 (557), and that he wrote the Pseudolus and Truculentus as a *senex*.[3] The Pseudolus was produced, as Ritschl has determined, in 191 (563), when Plautus could not have been called a *senex* if he was born much later than the date assumed above. Plautus died, according to Cicero's express statement,[4] 184 B.C. (570), *P. Claudio, L. Porcio coss., Catone censore.* He lived, therefore, some twenty years in Rome with Ennius, who was born at Rudiae in Calabria 239 B.C. (515), but did not come to Rome much before 200, and the period of his activity embraces the whole second Punic war and fifteen years after.

Little enough is known of the outward circumstances of Plautus' life, and nothing of the course of his education, his relations to his contemporaries Naevius and Ennius, his social position, or the rise and progress of his popularity. Aside from the meagre account by Gellius, it is only through his works that we know him, and from these we derive no information concerning his personal affairs. All the plays of Plautus are imitations of Greek originals. When a playwright prepared a play for the Roman stage, he could either adapt the plot of his

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[1] *Saturio*, *Addictus*, and a third the title of which Gellius had forgotten.

[2] Cic. de Rep. IV. in Aug. Civ. Dei II. 9.

[3] Cic. Brut. § 72; de Senect. § 50.

[4] Cic. Brut. XV. 60.

Greek original to Roman life and surroundings, giving a Roman coloring to the situations and characters, depicting Roman scenes and customs, and dressing his actors in Roman clothing, or he could retain the Greek tone of the play, inserting only enough of the rougher Roman wit to appeal to his public, and let the scene be laid in Athens or some other Greek city. The first kind of play was called *fabula togata* (from *toga*, the distinctive Roman garment), the second *fabula palliata* (*pallium* = χλαμύς), the drama in Greek costume. The *fabula togata* never attained to any great popularity, being unable to compete with the *fabula palliata*, to which class of writing Plautus devoted himself exclusively. The Greek originals of the *comoedia palliata* are to be sought in the new comedy, which was developed in Athens after the death of Alexander the Great, from about 320 to 280 B.C. Unlike Aristophanes and his contemporaries, the poets of the new comedy, Menander, Philemon, Diphilus, and others, avoided politics and drew their comedies from private life, finding in pretty intrigues, interesting situations, and unexpected complications, some compensation for the general meagreness of the plot. Comedies of this class were first offered to the Romans in Latin translation by Livius Andronicus; but whereas Livius and Naevius also wrote tragedies, Plautus, Statius Caecilius, and Terence were exclusively devoted to comedy. Plautus excelled all other Roman playwrights in productiveness, freedom of treatment of his Greek originals, mastery of language, cleverness in the portrayal of character, and liveliness of dialogue, as well as in his never-ending flow of quick and brilliant, though not always refined, wit. How many plays Plautus wrote is unknown. Gellius III. 3 says that about 130 plays formerly passed under the name of Plautus. Varro classed twenty-one of these as certainly genuine, and a number of others (presumably nineteen) as probably written by Plautus.[1]

[1] This agrees fairly well with what Servius says in the introduction to his commentary on Virgil's Aeneid: *Plautum alii dicunt uiginti et unam fabulas scripsisse, alii quadraginta, alii centum.*

The rest were doubtless by unknown authors, and were ascribed to Plautus as the best known play-writer of his time. Of this largest number more than half are utterly lost, for besides the twenty (twenty-one) extant plays the names of only thirty-two are preserved.[1] The twenty[2] extant plays are:[3] *Amphitruo*, *Asinaria*, *Aulularia*, *Captivi*, *Curculio*, *Casina*, *Cistellaria*, *Epidicus*, *Bacchides*, *Mostellaria*, *Menaechmi*, *Miles Gloriosus*, *Mercator*, *Pseudolus*, *Poenulus*, *Persa*, *Rudens*, *Stichus*, *Trinummus*, and *Truculentus*. These plays are by no means all of equal merit; in some the characters are carelessly drawn and the plot not very skilfully developed; but some, as the *Aulularia*, *Captivi*, *Bacchides*, *Menaechmi*, *Pseudolus*, and *Trinummus* are truly excellent, and entitle Plautus to a place among the most brilliant writers of Latin literature. The influence of the theatre upon the education and development of the popular taste must have been very great at a time when reading was not a universal accomplishment, and books were an expensive luxury. The theatre furnished the people with their only imaginative amusement, and was almost the only influence which tended to cultivate the aesthetic qualities and perceptions in the rough military Roman populace. That the influence of Plautus upon the taste of the people during the forty years of his productiveness was great[4] and, on the whole, good admits of no doubt, and his excellence was appreciated by later Romans of learning, such as Varro

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[1] For more detailed information, see Ritschl, Parerg. I., pp. 73–245.

[2] The twenty-first is the *Vidularia*, extensive fragments of which were discovered by Cardinal Angelo Mai in a palimpsest Ms. in the Vatican.

[3] The order is that of the second-rate Mss.

[4] The epitaph mentioned by Varro (Gellius I. 24, 3) reads in hexameters:

Postquam est mortem aptus Plautus, comoedia luget,
Scaena est deserta, dein Risus, Ludus, Iocusque
Et Numeri innumeri simul omnes conlacrumarunt.

and Cicero. Only Horace[1] speaks slightingly of him, but his judgment is easily explained. Horace had no knowledge of the linguistic peculiarities of early Latin which underlie the prosody and metrical composition of Plautus, and besides, the elegant court poet, the favorite of Maecenas, whose associations were with the most refined aristocratic circles of the Augustan age, would naturally have little sympathy with the poet of the people, the roughness (and sometimes indecency) of whose wit must have outweighed in the judgment of Horace the good qualities of his plays. The moral influence of Plautus can hardly have been other than bad. He does, to be sure, insert here and there in his plays observations upon existent abuses at Rome, and some plays (as the *Captivi* and *Trinummus*) treat serious subjects with some psychological power; but the society depicted is always the corrupt society of Athens, the prevailing motives of the characters are lust and greed of gain, and although in the end the purposes of the chief persons are shown to be good, the means they employ to attain their ends are usually deceit and trickery. Plautus is probably no worse, perhaps even better, than his Greek originals, but it is hard to see what good influence upon the Roman morals could have been exerted by the *comoedia palliata*.[2]

The Greek originals of some of the plays of Plautus are known; so the *Trinummus* is after the Θησαυρός of Philemon, *Mercator* after the Ἔμπορος of Philemon, *Casina* after the Κληρούμενοι, *Rudens* after a play of Diphilus, the title of which is not mentioned, *Asinaria* after the Ὄναγος of Demophilus, as is stated in the prologues. Modern scholars have, with various degrees of probability, referred several other plays to Greek originals; so the *Cistellaria*, *Bacchides* (Δὶς ἐξαπατῶν), and *Stichus* (Ἀδελφοί) are believed to be derived from plays by Menander. That Plautus did not simply translate the originals, but adapted them with considerable free-

[1] Ars. Poet. 270; cf. Ep. II. 1, 170 ff.

[2] See Mommsen, Hist. of Rome, Book III., chap. 14.

dom to the needs and tastes of his audience, is evident from many passages in his plays. Perhaps the least changed is the *Stichus*.

The manuscripts of Plautus are divided into three classes. The first is represented by one Ms. (A), a palimpsest of the Ambrosian library in Milan, written in the fourth or fifth century of our era.[1] This Ms. of Plautus was taken to pieces in the seventh or eighth century, and about a third part of the leaves were cleansed and used again, this time to receive a Ms. of the vulgate of the Bible. With the aid of chemical reagents the original writing can with difficulty be read. But in spite of their incompleteness and the difficulty of deciphering them, these fragments are of great importance not merely for establishing the text of the passages they preserve, but also as offering a standard of a comparatively old and uncorrupted Ms. by which the others can be judged. The plays are preserved in the palimpsest in different degrees of completeness. The *Amphitruo*, *Asinaria*, *Aulularia*, *Curculio* are entirely lacking; of the *Captivi*, *Cistellaria*, *Vidularia*, but little is preserved; less than half of the *Bacchides*, *Mostellaria*, *Menaechmi*, *Mercator*, *Miles Gloriosus*, *Rudens*, *Truculentus* remains; about half of the *Epidicus* and *Trinummus;* more than half of the *Casina*, *Persa*, *Poenulus;* and of the *Pseudolus* and *Stichus* but little is lacking.

The second class is represented by four Mss. all derived from one original: (1) the so-called *vetus codex* of Camerarius (B) of the eleventh century, formerly in Heidelberg in the Palatine library, since 1622 in the Vatican library in Rome. It contains the twenty comedies entire. (2) The *codex alter* of Camerarius, often called *decurtatus* (C), of the twelfth cen-

[1] This is one of the oldest Latin Mss., a little older than even the Bembinus of Terence. The first notice of it is by A. Mai (afterwards Cardinal) in "*Plauti fragmenta inedita*," Milan, 1815. It has been collated and used by Schwarzmann, Ritschl, Geppert, Studemund, and Loewe.

tury, containing only the last twelve plays. Carried to Rome with B, it was taken to Paris in 1797, and was returned to Heidelberg after the French restoration. (3) *Codex Ursinianus* or *Vaticanus* (D), of the twelfth century, very like C. It contains in addition to the last twelve plays the *Amphitruo*, *Asinaria*, *Aulularia*, and half of the *Captivi* (to III. 2, 4). This Ms. came from Germany into the hands of Cardinal Orsini in Rome in 1429, and was the first from which the last twelve plays became known in modern times. The first eight plays had always been copied and read. (4) *Codex Ambrosianus* (E), discovered and utilized by Loewe, who assigns it to the thirteenth century. It contains only the first eight plays. See Loewe and Goetz, Rhein. Mus. 1879, p. 53 ff., Goetz praef. Curc. p. VII.

In all the Mss. of the third class the first eight plays are copied from an original similar to E, and the last twelve from D. These copies were made in the fifteenth century, and are of little value in determining the text. The *codex Lipsiensis* (F) of the fifteenth century and the *editio princeps* (Z, Venice, 1472), are, however, occasionally referred to in the critical apparatus.

In establishing the text of Plautus, neither A nor the Palatine Mss. can be exclusively followed. The only method to be adopted is one of careful eclecticism, based upon the study of linguistic peculiarities, prosody, etc., though the superiority of the Ambrosian text must be in a general way conceded.

The prosody of Plautus is very different from that of later writers. This is not because Plautus allowed himself to depart from the fixed rules of quantity, but because these rules were not so fixed in his day as they afterward became, and because Plautus adapted his metrical usage to the pronunciation of the common people. Most of the peculiarities of Plautine prosody and metre are to be attributed to the carelessness or uncertainty of the popular pronunciation. But since little direct information concerning the early pronunciation of Latin can be obtained, many details are as yet unsettled.

A few of the most striking peculiarities of Plautine prosody

require mention here, though an exhaustive treatment of the subject cannot be attempted.[1]

Even so late as Cicero's time, final *s* had so faint a sound that it did not necessarily make position before an initial consonant of the next word. Cicero, Orator 48, 161, gives some examples of this earlier custom, and disapproves of the *poetae novi* who insist upon giving *s* its full sound. In Plautus, therefore, final *s* before a consonant does not make position, and is allowed even in the sixth foot of the senarius or the end of the iamb. acatal. tetrameter, or the troch. catal. tetram., where the substitution of a long for a short syllable is inadmissible, *e.g.* Trin. 1054 *conmonitus sum*, Bacch. 313 *occidistis me*, Merc. 324 *perdis me*, Poen. 565 *tenetis rem.*

A mute before a liquid never makes a syllable long by position in the comic poets. Such words as *agris*, *libros*, *duplex* are always iambic, never spondaic.

The word-accent exercised a marked influence upon the quantity of syllables as pronounced by the people, and therefore also in the comic poets. The dignified speech of epic poetry or forensic prose could pronounce such words as *dŏmī* and *căvē* without detracting anything from the length of the final syllable, but popular speech found it inconvenient to pronounce short accented syllables followed by long unaccented ones. The result is that words naturally iambic (⏑ –) are often used by the comic poets with pyrrhic quantity (⏑ ⏑); *e.g. dŏmĭ*, *bŏnĭ*, *fŏrīs*, *dĕdĭ*. Iambic imperatives (like *tene*, *vide*, *abi*) are regularly scanned as two short syllables except when the punctuation or expression of the line causes the imperative to be pronounced slowly and emphatically, thus making the final syllable less likely to be shortened. So *vĕnī*, Men. 216, retains

[1] See C. F. W. Müller, *Plautinische Prosodie* and *Nachtrag zur plautinischen Prosodie;* Brix, Introduction to the *Trinummus;* Dziatzko, Introduction to the *Phormio* of Terence; and H. Gleditsch in I. Müller's *Handbuch der Klassischen Alterthumswissenschaft*, II., pp. 579–592, where further references are given.

its iambic quantity. Hand in hand with this weakening of final vowels went the tendency to slur over or drop final consonants. So for *enim*, *quidem*, *apud*, *parum*, *soror*, *caput*, *amant*, *habent*, some early inscriptions read *apu*, *quide*, *paru*, etc.[1] The final syllable of such words was therefore not necessarily long by position when the next word began with a consonant. If, however, the penult is long, the final syllable does not lose its natural long quantity either through shortening of a final vowel or loss of a final consonant.

The influence of the word-accent often extends beyond the limits of iambic words, and affects combinations of words which naturally have iambic quantity. The same influence is exerted by the verse-ictus. Thus a natural iambus may be treated as a pyrrhic when a word consisting of one short syllable (*quid*, *quod*, *quot*, *sed*, *is*, *et*, *pol*, or *ego*, *abi*, *agi*, *quasi*, *sibi*, with elision of the final vowel) comes before a long syllable beginning with a vowel, no matter whether the syllable be long by nature or position. Examples are: *quŏd ĕst* Trin. 630, *ităst* ib. 668, *is ĕst* ib. 354 (combinations which strike the ear with the same effect as *adĕst* Men. 16, *potĕst* Trin. 80), *quŏd ĭn manu* Trin. 914, *scío ŭt tibi* Men. 677; and within the same word a similar shortening takes place in *dédĭsti eam* Men. 689. Examples of this influence of the ictus and word-accent upon the following syllable are very numerous.

The same influence is exerted upon the syllable preceding the ictus or word-accent, when a long word (or combination of words) begins with a short syllable and has the word-accent (or the ictus) on the third syllable, the second syllable being properly long. Examples are: *ferĕntárium* Trin. 456, *taběrnáculo* ib. 726, *uolŭntáte* ib. 1166 (Stich. 59), *mage ĕxigere* Trin. 1052, *ad ĕxércitum* Amph. 504, *rogă réspondebo* Men. 1106. Of this, too, examples may be multiplied.

The shortening of a long syllable may take place, then, when

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[1] See Allen, *Remnants of Early Latin*, p. 19 f.; Corssen, *Aussprache d. Lat.* I., p. 184 ff., 191 ff., 248, 263.

the shortened syllable stands either immediately before or after the syllable upon which the word-accent or the metrical ictus falls, and is preceded by a short syllable. This shortening affects syllables long by nature as well as by position. The first syllables, then, of *inter*, *omnes*, *ipse*, *hercle*, *iste*, *huc*, *haec*, etc., are in themselves as certainly long as those of *credo*, *summus*, *sic*, *nunc*, etc.; but in such combinations as *quíd ĭnter* and *quid ĭntér* they are reduced to short syllables by the rhythm of the language or the verse. Traces of this shortening caused by the word-accent or the metrical ictus are found in the spelling of some words. So *in ŏculto* with one *c* is found in C Trin. 664, 712, and in *omittere*, *aperire*, and *operire* the omission of *b* was universal. Beyond these limits the shortening of syllables is either inadmissible or has special causes. The words *ille*, *iste*, *unde*, *inde*, *nempe* are shortened beyond the limits drawn above, but this is because they had been so worn by constant use as to lose their accent (a collateral form of *iste* was *ste*), while in *unde*, *inde*, and *nempe* the *n* and *m* were almost lost in pronunciation, and in *ille* the double consonant was so feebly pronounced as to give almost the effect of a single *l*.[1] Another exception, and one which has never been explained, is *frustra*, which in other writers forms a spondee, but was apparently used as a trochee by Plautus.[2]

Side by side with the shortening of long syllables, which takes place under the conditions mentioned above, stands the preservation of an original long quantity in syllables which the writers of the Augustan age regard as short. In the comic poets *es* (from *sum*) is always long; the ending *-or* is always

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[1] This is shown by the forms *ellum*, *ellam* (*en-illum*, *en-ilum*, *en-lum*, *ellum*), and the pyrrhic scansion of *illic* (pronoun, not adverb).

[2] Pers. 141 (I. 3, 60), Rud. 1255, Capt. 854, Men. 692, Rud. 969 (Truc. 754), Merc. 528. Elsewhere in Plautus and everywhere in Terence *frustra* stands so that the final *a* is elided, or at any rate so that its quantity cannot be determined. There is no passage in the comic poets which shows a long final *a* in this word.

long in comparatives, as *auctior*, substantives, as *exercitor*, *amor*, verbs, as *fateor*, *experior*, and particles, as *ecastor;* the *u* of the neuter comparative in *ius* is sometimes long, *e.g. longiūs* Men. 327; sometimes the original long quantity of endings in the conjugations is retained, as *erīs*, *egēt*, *fīt*, especially in the subjunctives *sit*, *det*, *fuat*, *velit*. The final *a* in the nominative of the first declension sometimes retains its original long quantity, *e.g. familiā* Trin. 251, *filiā* Men. 762. The first syllable of *fierī* (*fierem*) is, contrary to later usage, long in the cretic ending of iambic and trochaic lines, *e.g.* Trin. 532, 644. *Hic*, *illic*, *istic* as nominative sing. masc. have always a short final syllable, but the final syllable of *hoc*, *illuc*, *istuc* is long.

Another peculiarity of scenic poetry is the synizesis of two vowels in certain words and forms. Monosyllables were formed in pronunciation by the contraction of two vowels in all the dissyllabic forms of *deus*, *meus*, *tuos*, *suos* (*i.e. tuus*, *suus*, but Plautus and his contemporaries always said *tuos*, *suos*, *saluos*, *relicuos*, *uiuont*, etc.), of *is* (*eius*, *ei*, *eum*, *eam*, *eos*, *eas*, *eo*, *ea*), also *quoius* and *quoi*, *huius* and *huic* (*huic* always, *ei* and *quoi* sometimes), *rei* (genitive and dative of *res*), *dies*, *die*, *diu*, *fui*, *fuit*, *trium*, *duas*, *cluens*, *ait*, *ais*, *ain*, *eo*, *eam*, *eas*, *eat*, *eunt;* dissyllables arose from the trisyllabic forms of *deus*, *meus*, *tuos*, *suos*, *idem*, also in *duorum*, *duarum*, *duellum*, *fuisti*, *fuisse*, *puella*, *eamus*, *diebus;* trisyllables were *diutius*, *exeundum;* and rarer cases are *quiesce*, *quierint*, *obliuisci*, *fenestra* (also written *oblisci* and *festra*). Synizesis always occurs in compounds in which two vowels come together, as *proin*, *proinde*, *dehinc*, *dein*, *deinde*, *praeoptari*, *dehortor*, *deartuatus*, *deosculari;* but not in *intro ire*, because *intro* and *ire* (so also *mittere*, *rumpere*, *ducere*, *ferre*) are always separate words. Synizesis is shown even in the spelling of the forms *aibam*, *audibam*, *scibam*, *ditior*, *ditiae*, *quattor* (for *quattuor*), *mensum*, *amantum*, *cluentum*. On the other hand, synizesis or vowel-contraction in such words as *omnium*, *gratias*, *otio*, *filio*, *gaudiis* (making them dissyllabic), occurs only in the heavier metres which are freed from several of the customary rules, *i.e.* in troch. acat. tetrameters and in anapaests, whereas

the more usual and lighter metres avoid this so carefully that, for example, *gratis*, which is used by later writers always in its contracted form, never occurs in Plautus or Terence except in the full form *gratiis*.

It is not easy to determine how far the comic poets avoided the hiatus. In general it is certain that the Romans regarded it as a defect, for Cicero, Orat. 44, 150, says: *quod quidem Latina lingua sic observat, nemo ut tam rusticus sit, qui uocales nolit coniungere.* Hiatus, therefore, occurs in Plautus only when it is justified by a metrical division or a pause in the sense. Metrical divisions which justify the use of hiatus are the caesurae in the cretic tetrameter, the bacchiac tetrameter, the trochaic tetrameter catalectic and acatalectic, and especially in the iambic tetrameter catalectic (septenarius). In most cases the pause in the metre is accompanied by a pause in the sense, but in a great majority of the verses written in these metres hiatus is altogether avoided. It is very doubtful whether hiatus is allowed in the caesura after the first trochaic dipody in the iambic senarius, unless it is justified by a strong pause in the sense. Pauses in the sense of a line are most frequently accompanied by hiatus when they are important and joined with a change of speaker, though even in such cases hiatus is not common. The most frequent occurrence of hiatus is in the case of monosyllables ending in a long vowel, or in *m* preceded by a vowel, when they form the first syllable of a dissyllabic (resolved) thesis;[1] *e.g. quaé ego, quí in, nám ego, né ego, quí homo, quí eras, dí ament.* This form of hiatus is employed so frequently by the comic poets that they seem to have been entirely unconscious of its existence in such cases; but hiatus in the arsis occurs only in a few isolated instances.

Much of what has been said concerning the prosody of Plautus applies with equal force to his style and use of language in general. His plays were primarily intended to amuse the common

[1] Thesis is used in the correct Greek sense to signify the accentuated part of the foot. Arsis signifies the unaccentuated part.

people, and he therefore used the words familiar to their ears, and the form of speech most easily understood by them. In other words, the style of Plautus is the style of ordinary conversation, except, of course, when a more grandiloquent note is struck for comic effect. Naturally, therefore, there is in the Latin of Plautus hardly a hint of the elaborate periodic structure of the Ciceronian paragraph, but the sentences are co-ordinate rather than subordinated one to another. The habit of using co-ordinate sentences is naturally accompanied by a predominating use of the indicative mood, the subjunctive becoming more and more important as the habit of periodic writing developes. In Plautus the indicative is used in many constructions in which later Latin demands the subjunctive, as in indirect questions and clauses with *quom* and similar conjunctions. As such cases will be mentioned in the notes, it is sufficient to have referred to them here in a general way.

The parts of the Roman comedy were *prologus*, *diuerbium*, and *canticum*. The *canticum* in the narrower sense was a sort of monologue (*μονῳδία*) which was sung to the accompaniment of the flute with expressive gestures. The metres and rhythms of the *canticum* were very varied to correspond to the various emotions and feelings to be expressed (see 110 ff.). In the wider sense the *canticum* embraced also the scenes in trochaic septenarii, which were recited with musical accompaniment (recitatif). *Diuerbia* are all the scenes in iambic senarii, which were simply recited without accompaniment. The *diuerbia* in the Menaechmi are the scenes: I. 1, II. 1, II. 2, III. 2 (according to the usual division), III. 3, IV. 1, V. 1, V. 2 after 871, V. 3, V. 4; *cantica*, in the narrower sense, are 110–126, 351–368, 570^{b}–604, 753–776 (excepting 762–765), 966–991; *cantica*, in the wider sense, take up the rest of the play. The purpose of the prologue was to tell the name, plot (*argumentum*), and source of the play, and to recommend it to the good will of the audience. Terence does not give the argument, but makes use of the prologue to defend his mode of dealing with his Greek originals. In exceptional cases the prologue was recited by the

director of the play (*dominus gregis*), but ordinarily by an *adulescens* in a special costume (*ornatu prologi*). The prologues of the *Bacchides*, *Epidicus*, *Mostellaria*, *Persa*, *Stichus*, and *Curculio* (which has, however, a sort of parabasis after the third act) are lost; of the prologue of the *Pseudolus*, only the last two lines are extant; in the *Miles* and *Cistellaria* the argument is given in the first act instead of in a prologue. In the *Amphitruo* and *Mercator* the prologue is recited before the play by one of the characters. The extant prologues are not those written by Plautus, but belong to the period (the second half of the second century B.C.) when, after the transient brilliancy of the time of Terence, the lack of new pieces compelled the people to return to their old favorite Plautus.[1] The comparatively late date of these prologues admits of no doubt. The prologues of the *Captivi*, *Poenulus*, and *Amphitruo* mention details of the arrangement and management of the theatre which were not introduced until after the time of Plautus; the prologue of the *Casina* expressly disclaims Plautine origin and speaks of the plays of Plautus as *ueteres fabulae;* and in seven prologues where the name of the author occurs, he is spoken of as Plautus or Maccius, not as *poeta*, the term by which Terence always refers to himself in his prologues. Besides, the prologues are all inferior productions which cannot be attributed to Plautus, except that in so far as those of the *Trinummus*, *Aulularia*, and *Rudens* are better than the rest, they may be assumed to be the original prologues only partially changed in form. Allegorical personages occasionally speak the prologues after the manner of the new Attic comedy; so *Arcturus* speaks the prologue of the *Rudens*, *Auxilium* of the *Cistellaria*, *Lar familiaris* of the *Aulularia*, and *Luxuria* and *Inopia* that of the *Trinummus*. All the *argumenta*, both the *acrosticha*,[2] and the *non acrosticha*[3] are assigned by

[1] See Ritschl, Parerga I., pp. 180–238.

[2] All preserved except that to the *Bacchides*.

[3] Five are preserved entire, viz.: to *Amphitruo*, *Aulularia*, *Merca-*

Ritschl[1] to the period of Hadrian and the Antonines, while others assign them to the first half of the first century B.C., the time of Aurelius Opillius and Servius Clodius.

Menaechmi.

The action of the play is as follows: Act I.[2] The parasite **Peniculus** (Wiper) appears before the house of the wealthy and hospitable Menaechmus I. in Epidamnus, hoping to be invited to dinner. As he is about to enter the house, Menaechmus comes out. He is scolding his wife for spying upon his movements and investigating his conduct. Menaechmus and the parasite after some lively conversation go to the neighboring house of the courtesan Erotium to make arrangements to dine with her. Menaechmus gives her a cloak which he has stolen from his wife, and tells her to prepare dinner for him and the parasite. Then Menaechmus and Peniculus go to the forum, while Erotium gives orders to her cook Cylindrus to buy the necessary provisions, and goes into the house to make ready for her guests.

Act II. The Syracusan Menaechmus II. (Sosicles) enters with his slave Messenio. They have just arrived at Epidamnus in their search for the twin brother of Menaechmus, who had been lost in the crowd at the games in Tarentum when only seven years old. It is now six years since the search began, and Messenio is heartily sick of it. He longs to go home, and

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tor, *Miles Glor.* (all four in BC), and *Pseudolus* (in A). Studemund "*de actae Stichi Plautinae tempore*," pp. 789, 802 ff. (10, 23) describes fragments of *argumenta non acrosticha* to *Persa* and *Stichus*, which he discovered in A.

[1] Prol. Trin., p. 317 ff., and *Neue Excurse*, p. 122.

[2] The division into acts and scenes is that proposed by A. Spengel ("die Akteintheilung der Komödien des Plautus," Munich, 1877) and adopted by Brix. The division of the *vulgata* is given in the margin above the text.

warns his master against the notorious swindlers and wenches of Epidamnus. Their conversation is here interrupted by Cylindrus, who comes from the market-place with provisions. He takes Menaechmus II. for Menaechmus I., the lover of Erotium, and calls him by name. Menaechmus II. wonders where the cook learned his name, but when he talks of the dinner and the guests, the parasite and Erotium, thinks he must be insane, while Cylindrus does not know what to make of Menaechmus, who denies all knowledge of such well-known facts and relations. Messenio, however, is sure that Cylindrus is in the service of some wench to entice strangers into her snares. At last the cook goes in and tells Erotium that Menaechmus is at the door. She comes out, mistakes Menaechmus II. for her friend, and invites him into the house. Menaechmus is at a loss to understand her allusions to the dinner he had ordered, the parasite, his wife, and the cloak stolen from his wife; but although he suspects some mistake, he finally accepts her invitation. Erotium gives him the cloak to be altered, and he sends Messenio and the sailors who are carrying his baggage to find lodgings at an inn, telling Messenio to come back for him before sunset. After Menaechmus II. and Erotium have gone into the house, Peniculus appears looking for Menaechmus I., whom he had lost sight of in a crowd. Menaechmus II. presently comes from the house with a garland on his head (see on 463) and the cloak on his arm. Peniculus takes him for Menaechmus I., and reproaches him bitterly for shutting him out from the dinner. When he receives no satisfaction whatever from Menaechmus, he goes off in a rage determined to be revenged by telling Menaechmus' wife about his conduct. Thereupon a maid-servant of Erotium appears with a gold bracelet, a former gift of Menaechmus I. to Erotium, which she wishes him to take to the goldsmith for alterations. Menaechmus II. accepts this also, and goes off with his booty to find Messenio.

Act III. The wife of Menaechmus I. appears with Peniculus. She is highly incensed at his account of her husband's

conduct, and is looking for him to express her feelings. And presently Menaechmus I. appears, coming from the forum where he had been detained by a suit of one of his clients. He is just going into Erotium's house expecting to enjoy the dinner he has ordered, when his wife rushes upon him with angry words and accuses him of having stolen her cloak; at the same time Peniculus upbraids him for his perfidy in having excluded him from the dinner to which he had previously invited him. This last accusation Menaechmus denies; but as Peniculus is sure he saw him leave Erotium's house with a garland on his head, his protestations are useless. His wife declares she will not let him into his house unless he brings back the cloak; so Menaechmus determines to apply to Erotium for it, while his wife goes home, and the parasite goes to the forum. But when Menaechmus asks Erotium for the cloak on the ground that his wife has found out everything, Erotium, who is confident that she gave it to him but a short time before, refuses to have anything more to do with him, and shuts the door in his face. Menaechmus is in great distress, and goes off to the forum to consult with his friends.

Act IV. Menaechmus II., who is looking for Messenio, meets the wife of Menaechmus I., who is watching to see if her husband is coming home with the cloak. She takes Menaechmus II. for her husband, all the more because he has the cloak on his arm. She receives him with violent reproaches, to which he replies with some temper, asserting at the same time that he does not know her. She thinks he is jeering at her, and sends for her aged father to bring him to his senses. The old man comes, and seems at first inclined to support Menaechmus against his wife; but when Menaechmus insists that he does not know her and has never taken any cloak from her, the old man comes to the conclusion that Menaechmus is insane. This incenses Menaechmus, and he grows more and more angry, until he finally feigns insanity to get rid of his tormentors. The old man goes to fetch a physician, the woman goes into the house, and Menaechmus hurries away, intending to go to his ship.

Act V.[1] The old man comes back with the physician, and meets Menaechmus I., who is complaining of the misfortunes which have followed him through the day. Now the old man has just seen Menaechmus in a frenzy; so the physician asks him such questions as men generally put to the insane. Menaechmus I. answers sharply and irritably, thereby confirming the belief in his insanity. At last the physician directs the old man to bring four men to take Menaechmus to his (the physician's) house. Presently Messenio enters, having returned to meet his master, according to the directions given him at the end of the third act. When he sees the four men trying to carry off Menaechmus I. he thinks his master is suffering violence, and therefore he helps Menaechmus I. to put the four men to flight. Menaechmus thanks his unknown helper, whereupon Messenio asks for his freedom. Menaechmus is astonished, but finally proclaims Messenio free so far as he is concerned. Messenio goes to fetch the baggage and money from the inn, while Menaechmus I. resolves to try once more to get the cloak from Erotium.

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[1] On the reasons for beginning Act V. at this point, see on 881. That the fourth act cannot end where it ends in the *vulgata*, but in the middle of the old Act V., scene 3 (881), was first noticed by R. Warner in 1772. Bothe also saw this, and Ritschl agreed to it. The division into acts proposed by A. Spengel and advocated chiefly upon metrical grounds (in each act is a lyric portion: I. 2, II. 3, IV. 2, V. 2, V. 6 of the old division) shows also the artistic arrangement of the whole play. The twins appear alternately one in each act. In the first act (I. 1–I. 4) only Menaechmus I. appears, in the second (II. 1–III. 3) only Menaechmus II., in the third (IV. 1–IV. 3) only Menaechmus I., in the fourth (V. 1–V. 3, 5) only Menaechmus II., in the fifth (V. 3, 6–V. 9) at first only Menaechmus I., whose meeting with Menaechmus II. finally brings about the dénouement. In the form, too, careful arrangement is evident. All the acts begin with iambic senarii, rise from these to lyric measure (Act V. by the mediation of trochees), and fall again to trochees (I., III., V.), or from trochees still further to senarii (II., IV.). See Spengel, *Akteintheilung*, p. 21 f.

Messenio comes back with Menaechmus II., whom he has met on the way. Menaechmus II. knows nothing of the events of this act, and denies that he has set Messenio free. The confusion is at its height when Menaechmus I. approaches Menaechmus II. and Messenio before the door of Erotium's house. There Messenio sees the twin brothers together, and by a series of questions establishes the truth of their relationship. At the request of his brother, Menaechmus I. decides to sell all his property at Epidamnus and return to Syracuse. Messenio, who is now set free by his master, proclaims a public auction of all the belongings of Menaechmus I.

Although the *Menaechmi* is derived from a Greek original, and the scene is laid in a Greek town, many details have a distinctly Roman coloring. Wherever, in the original, there was a local allusion or a reference to civic administration or household affairs, Plautus seems to have substituted references and allusions to Roman scenes and customs. This involves a certain inconsistency, to be sure, but an uncritical audience would hardly notice that, and a purely Greek play would probably contain much which the public for which Plautus wrote could not have understood or enjoyed. The whole scene (IV. 2) in which clients are discussed is so purely Roman that little or nothing of the Greek original can be left in it. Clearly Roman, too, are the references to imprisonment for debt in l. 97, the *comitia* (*centuriata*) in l. 446 ff., the manumission of Messenio in l. 1146 ff., the *furca*, as a punishment for slaves, in l. 943, *Jupiter Capitolinus* in l. 941, a Roman *collegium* in l. 168, the *scitamenta* in l. 210, the auction in l. 1153, the games of the circus in l. 164 ff., military affairs in 131–140 and 185–190, with which the scenes Pers. V. 1 and Pseud. II. 1 may be compared. In the expressions employed in the dialogue, Plautus often cuts loose from his Greek original, inserting purely Latin plays on words as *geminum* and *gemes* in l. 258, *Epidamnum* and *damnum* in 264 f., *uerba* and *uerbera* in 980, *palla pallorem incutit* in 616. Here belongs also the name of the parasite *Peniculus*, a Latin name to which only two parallels are found in Plautus, and

these also names of parasites (*Saturio* in the Persa, and *Curculio* in the play of the same name). All the other names in the plays of Plautus and Terence are Greek.

The old comedy of Athens was limited to three actors; but the new comedy, with its different character and mode of presentation, did not accept this limitation, and Plautus did not attempt to follow the rule laid down by Horace, Ars. Poet. 192, *nec quarta loqui persona laboret*, which forbids the introduction of more than three characters in the same scene. Nevertheless, Plautus did not give up all limitation of the number of actors, nor employ a separate actor for every rôle. The female parts were few and usually unimportant, and when several such parts occurred in one play, they could generally be taken by one actor, especially as the simple costume could easily be changed. Other secondary parts could also be divided among the actors in such a way as to limit the number of actors in the plays of Plautus to five (Terence usually employed six). The ten rôles of the *Menaechmi* are divided by Fr. Schmidt (über die Zahl der Schauspieler bei Plautus und Terentius; Erlangen, 1870):

1. Menaechmus I.
2. Menaechmus II. Medicus.
3. Peniculus. Messenio.
4. Cylindrus. Ancilla. Matrona.
5. Erotium. Senex.

The subordinate characters of *pueri* and *lorarii*, who had no real part to play, and but few words to speak, could be taken by any slaves of the *dominus gregis*.

The scene is in Epidamnus, in the street between and before the houses of Menaechmus I. and Erotium. The fronts of these houses with their doors form the background. There was an entrance at each side of the stage; the one to the right of the spectator being for those coming from the forum, that to the left for those coming from the port.

The costumes were Greek, that is, the chief article of clothing was the *himation* or *pallium*. According to Donatus, who wrote

in the fourth century of our era, the clothing of old men was white, that of young men varied in color. White was also the color of happiness, red that of wealth, black (or dark) that of poverty. Slaves wore a short garment, parasites a twisted *pallium*, soldiers a chlamys. Courtesans were dressed in yellow, and other maidens in a foreign costume. The comic shoe was the *soccus*, which covered the whole foot and reached to the ankle. Masks were not worn until the time of Terence.

The date of the first presentation of the *Menaechmi* cannot be determined with certainty. In the play itself there is but one historical reference, that in 410–412. From the words *nunc Hierost* the inference may be drawn that the play was first put upon the stage before the death of Hiero in 215 B.C., in which case the *Menaechmi* would be one of the few plays of Plautus not belonging, like most of the others, to the last decade of the poet's life. Two arguments have been advanced against this inference. First, the passage regarding the rulers of Syracuse has been regarded as a later interpolation. Such interpolations are not rare in the plays of Plautus; so, for instance, the references to basilicas (of a later time than that of Plautus) in Capt. 814 and Curc. 472 are universally recognized as insertions by a later hand. It is, however, not likely that an interpolator would insert a reference to historical events of the time of Plautus. All the passages hitherto recognized as interpolations relate to circumstances and peculiarities of a later time, and it is much more probable that a later writer in preparing a play of Plautus for the stage should expunge references to Plautine times, and replace them by similar references to contemporary events than that he should insert allusions to matters of that early date. For the same reason the other objection, that the present form of the passage is due to a later revision, is improbable. Every later revision would naturally tend only to do away with what was out of date and to insert in its stead modern allusions appealing more directly to the public before whom the revised play was to be produced. And yet it seems almost unnatural that the play should have been produced in

the first unfortunate years of the second Punic war, and any date before the beginning of the war removes this play too far from all the rest.[1] Possibly Plautus took this passage unchanged from his Greek original. Then the passage would justify an inference as to the date of the Greek original, but not as to that of the version by Plautus.

The words of the prologue l. 12, *hoc argumentum sicelicissitat* were formerly believed to mean that the play was derived from an original by a Sicilian author, and Epicharmus the founder of the Sicilian comedy, the contemporary of Aeschylus, was thought to be meant. That this is not the case has been proved by Ladewig, "über den Kanon des Volcacius Sedigitus" (1842) and Philol. I., p. 276 ff. The words of the prologue only mean that the *argumentum*, *i.e.* the plot or action of the play, is Sicilian, and that is the case even though the scene is laid in Epidamnus. Besides, even if the words of the prologue did ascribe the original of the play to a Sicilian author (which is not the case), this would prove nothing, since the prologue is not the work of Plautus, and, indeed, in its present form is a rather unskilful combination of two prologues,[2] neither of which was probably of Plautine origin. There is, then, no reason for regarding Epicharmus as the author of the

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[1] There are no positive arguments in support of such isolation of this play. Ritschl, to be sure (praef. Menaechm. p. xiv.), seems inclined to consider this one of the earliest extant plays on account of the frequency of hiatus in the diaeresis of the trochaic septenarius and the iambic scansion of *mihi*, *tibi*, *sibi* (and Brix suggests that the frequent recurrence of the old declension *homo*, *homōnis* if it were only certain in Plautus [see on 89] might be regarded as an additional argument), but these phenomena occur too frequently in the other plays to justify any inference from them.

[2] Witness the contradiction in l. 5 f.,

Nunc argumentum accipite atque animum aduortite;
Quam potero in uerba conferam paucissuma;

and l. 14–16,

Greek original of the *Menaechmi*. Among the extant fragments of Greek poets of the new comedy is nothing from which any inference concerning the *Menaechmi* can be drawn, but a passage in Athenaeus (XIV. p. 658 F) seems to point to Posidippus as the Greek author of this play. It is there stated that no slave can be found as a cook in comedy except in Posidippus. In all the other plays of Plautus in which cooks occur, they are hired in the forum for the special occasion (in the *Aulularia*, *Casina*, *Mercator*, and *Pseudolus* this is expressly stated, and in the absence of any direct statement must be assumed for the *Curculio* and *Miles Gloriosus*), and only in the *Menaechmi* I. 3 (219), I. 4, II. 2, Cylindrus appears as the domestic slave of Erotium. Posidippus was a famous comic poet, and Gellius (II. 23) mentions him among those from whom Roman writers derived their comedies. Of his forty comedies only eighteen are now known by name, none of which seem to have had any likeness to the *Menaechmi*. It is, however, not improbable that among the twenty-two plays, the titles of which have been lost, one furnished Plautus with his plot. The confusion arising from the likeness of twins to one another was a favorite theme with Greek comedians. Six authors, Antiphanes, Anaxandrides, Alexis, Xenarchus, Aristophon, and Euphron are recorded as having written plays entitled Δίδυμοι (not to mention the Δίδυμαι of Menander and the Αὐλητρὶς ἢ Δίδυμαι of Antiphanes), and it is highly probable that still other plays of the same title have escaped mention by the historians of literature. If the *Menaechmi* is really derived from a play of Posidippus, the title of that play was probably Δίδυμοι, unless, like the Latin version, the Greek play took the name of the twins as its title. The same idea of personal similarity occurs in different variations in the double Sosia and

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Nunc argumentum nobis demensum dabo,
Non modio neque trimodio, uerum ipso horreo;
Tantum ad narrandum argumentum adest benignitas.

See App. on the prologue.

Amphitruo in the *Amphitruo*, and in Philocomasium's story in the *Miles Gloriosus* about her sister who cannot be distinguished from herself.

The *Menaechmi* has been imitated by many modern writers. R. Steinhoff[1] gives the following list of modern imitations. **Italian**: — *Calandra* by Bernardo Dovitio da Bibiena, afterwards cardinal. This is the first regular Italian drama, and was acted in 1508, but not published until 1521. Even before this a translation of the *Menaechmi* is said to have been acted at Ferrara (see Ussing, Praef. Menaechm.; Ruth, Geschichte der italischen Poesie, II., p. 115) in 1486, and again in 1501, under the title, *Menechino di Plauto* (see Burckhardt, Cultur der Renaissance, p. 319). —— Ariosto, *I Menecmi*, after 1525. —— Giovanni Giorgio Trissino, *I Simillimi*, Venice, 1548. —— Agnolo Firenzuola, *I Lucidi, commedia in prosa*, Florence, 1549. —— Goldoni, *I due gemelli Veneziani* (opere, Venice, 1761). In this play the similarity between the twins, Zanetto and Tonino, is confined to personal appearance and Venetian dialect. In character they are very unlike one another, Zanetto being dull and cowardly, Tonino bold and spirited. The plot is somewhat complicated by the engagement of Zanetto to a young lady who turns out to be the long-lost sister of the twins. In details the play contains frequent reminiscences of Plautus, but the general arrangement and development of the plot is entirely original, and there is no verbal similarity to the Latin. —— *Due Franceschi* by Bernardo d'Azzi, *Turca* and *Due Leli Simili* by Andreini, and *Due Gemelli* by Amenta. These, like the plays of Trissino and Firenzuola, are said to be little more than translations of Plautus. —— **Spanish**: — Juan di Timoneda, *Commedia de los Menecmos* (or *Menemos*) *puesta en gracioso estilo y elegantes sentencias*, Valencia, 1559. —— **French**: — Rotrou, *Les Ménechmes*, Paris, 1632. This is little more than

[1] "Das Fortleben des Plautus auf der Bühne," Blankenburg, 1881. I have not seen C. v. Reinhardstöttner "spätere Bearbeitungen plautinischer Lustspiele," Leipsic, 1886.

a translation. The only important variation from Plautus is in the rôle of Érotie, who appears in the somewhat dull and at the same time improbable character of an amiable and honorable young widow, who tries to confine the actions and expressions of her married lover Ménechme within the bounds of Platonic friendship. —— Regnard, *Les Ménechmes ou les jumeaux*, 1705. This is a rather flippant but entertaining adaptation of Plautus to modern French life. The Latin original is treated with great freedom. The chevalier Ménechme discovers by accident that his brother has just arrived in Paris to take possession of the property of a deceased uncle, and at the same time to arrange a marriage with a young lady (Isabelle) who loves and is loved by the chevalier. With the aid of his servant, and his own likeness to his brother, the chevalier obtains the heritage of his uncle, and marries Isabelle, while the other Ménechme marries Araminte, a rather ridiculous person, Isabelle's aunt. The chevalier proves his noble nature by giving up to his brother half of the property of which he had deprived him. —— Other free French adaptations are by Boursault, *Les Menteurs qui ne mentent pas*, and Cailhava, *Les Ménechmes Grecs*. —— **English**: — *Menaechmi. A pleasant and fine conceited comedie, Taken out of the most excellent wittie Poet Plautus. Chosen purposely from out the rest, as least harmefull, and yet most delightfull. Written in English by W. W.* (supposed to be William Warner), *London, printed by Tho. Creede, and are to be sold by William Barley at his shop in Gratious-streete.* 1595. This translation is printed by J. Nichols in his "Six old Plays, upon which Shakespeare founded his Measure for Measure, Comedy of Errors," etc.; but the *Comedy of Errors* appears to have been written as early as 1589–1593, — at least two years before the translation by W. W. appeared. Isaac, "Shakespeare's Comedy of Errors und die Menächmen des Plautus," in Archiv für das Studium der neueren Sprachen, LXX. 1, produces internal evidence to show that Shakespeare could not have had access to this translation even in manuscript. Wagner in his preface to the *Menaechmi* states that "a *Historie of Error* is

mentioned as having been performed by the Children of Paul's 'on New yeres daie at night,' 1576–7. The same piece was acted at Windsor in 1583. In 1594 a *Comedy of Errors* ('like to Plautus his Menaechmus') was acted at Gray's Inn."[1] Shakespeare's *Comedy of Errors* is too well known to need description. In some ways it is a close imitation of the *Menaechmi*, but the introduction of new characters, — above all of the twin Dromios (which may have been, as Steinhoff intimates, suggested by the double Sosia in the *Amphitruo*), — adds life and variety to the plot. It is worthy of remark that Shakespeare, like Plautus, disregards slight inconsistencies and improbabilities. So he makes Antipholus of Ephesus welcome his brother and his father with great joy, yet he has never attempted to find them, although he has known all along that they were probably in Syracuse. Again, Antipholus of Syracuse never once thinks of the possibility that his twin brother may be in Ephesus, and that the remarkable events of the day may be explained by that fact; and yet his brother had been sought for years, and was the chief object of his thought. Such inconsistencies (and there are others which affect rather certain details than the entire plot) strike the mind of the reader, who can criticise at his leisure, with great force, but are hardly noticed by one who sees the play presented on the stage. As the *Menaechmi* was intended for scenic representation, not for private perusal, slight inconsistencies do not justify any inferences concerning a revision or second edition of the play.[2]

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[1] See Ward, Engl. Dramat. Lit. I., p. 373, cited by Wagner.

[2] On the inconsistencies in the *Menaechmi*, see Langen, plautinische Studien, p. 148 ff.

T. MACCI PLAVTI

MENAECHMI.

ARGVMENTVM.

Mercátor Siculus, quoí erant gemini fílii,
Eí surrupto áltero mors óptigit.
Nomén surrupticiílli indit, quí domist,
Auós paternus, fácit Menaechmum e Sósicle.
Et ís germanum, póstquam adoleuit, quaéritat
Circum ómnis oras. póst Epidamnum déuenit:
Hic fúerat alitus ílle subreptícius.
Menaéchmum omnes cíuem credunt áduenam,
Eúmque appellant méretrix, uxor ét socer.
Ii sé cognoscunt frátres postremo ínuicem.

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2 aliae rumor soptigii *C*. 3 surreptiti *B*, surrepit *C*, surrepticii indit illi *Camerarius*, surrupti indit illi *Brix*. 7 huc *Meursius*, *Brix*, auttus *B*, auitus *C*, ductus *Meursius*, *Brix*, alitus *Pylades*. 8 ciuem credunt omnes *Pylades*, *Brix*. 10 ibi *Bothe*, *Brix*.

PERSONAE.

PENICVLVS PARASITVS
MENAECHMVS I.
MENAECHMVS II. (SOSICLES) } ADVLESCENTES
EROTIVM MERETRIX
CVLINDRVS COQVOS
MESSENIO SERVOS
ANCILLA MATRONA SENEX MEDICVS.

PROLOGVS.

Salútem primum iam á principio própitiam
Mihi átque uobis, spéctatores, núntio.
Adpórto uobis Plaútum lingua, nón manu:
Quaeso út benignis áccipiatis aúribus.
Nunc árgumentum accípite atque animum aduórtite:
Quam pótero in uerba cónferam paucíssuma.

Atque hóc poetae fáciunt in comoédiis:
Omnís res gestas ésse Athenis aútumant,
Quo uóbis illud graécum uideatúr magis.
Ego núsquam dicam, nísi ubi factum dícitur.
Atque ádeo hoc arguméntum graecissát: tamen
Non átticissat: uérum sicelicíssitat.
Huic argumento antelogium hoc fuit:
Nunc árgumentum uóbis demensúm dabo,
Non módio neque trimódio, uerum ipso hórreo:
Tantum ád narrandum argúmentum adest benígnitas.

Mercátor quidam fuít Syracusís senex.
Eí sunt nati fílii geminí duo,
Ita fórma simili púeri, uti matér sua
Non ínternosse pósset quae mammám dabat,
Neque ádeo mater ípsa quae illos pépererat;

Prologus Poeta *B.* 9 uobis illud *Pylades*, illud uobis *Mss.* 12 sicilicis sitat *B*, sycilicissitat *C*, sicelissat tamen *Ritschl*, *Brix.* 16 tantum *Mss.*, tanta *edd.*, argumentumst *Camerarius*, argumentum *om.*, nostra adest *Ritschl.* 19 ut *Mss. Nonius, corr. Camerarius.*

Vt quídem ille dixit míhi, qui pueros uíderat:
Ego illós non uidi, né quis uostrum cénseat.
Postquám iam pueri séptuennes sunt, pater
Oneráuit nauim mágnam multis mércibus.
Inpónit geminum álterum in nauém pater,
Taréntum auexit sécum ad mercatúm simul:
Illúm reliquit álterum apud matrém domi.
Tarénti ludi fórte erant, quom illúc uenit:
Mortáles multi, ut ád ludos, conuénerant:
Puer ínter homines *ibi* aberrauit á patre.
Epidámniensis quídam ibi mercatór fuit:
Is púerum tollit áuehitque Epidámnum eum.
Pater éius autem póstquam puerum pérdidit,
Animúm despondit: eáque is aegritúdine
Paucís diebus póst Tarenti emórtuost.
Postquám Syracusas de eá re rediit núntius
Ad auóm puerorum, púerum surruptum álterum,
Patrémque pueri Tárenti esse emórtuom,
Immútat nomen huíc auos gemino álteri.
Ita illúm dilexit, quí subruptust, álterum:
Illíus nomen índit illi quí domist,
Menaéchmo, idem quod álteri nomén fuit;
Et ípsus eodemst áuos uocatus nómine.
Proptérea illius nómen memini fácilius,
Quia illúm clamore uídi flagitárier.
Ne móx erretis, iám nunc praedicó prius:
Idémst ambobus nómen geminis frátribus.
Nunc ín Epidamnum pédibus redeundúmst mihi,

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23 *om. C.* 31 ibi *add. Ritschl.* 33 Epidamnum *Mss.*, Epidamnum eum *Seyffert.* 36 ea quis *Mss. corr. Camerarius.* emortuust *C.* 40 auos huic *Mss.*, huic auos *Pylades*, geminorum *Wagner.*

Vt hánc rem uobis éxamussim dísputem.
Si quís quid uostrum Epidámnum curarí sibi
Velít, audacter ímperato et dícito:
Sed ita út det, unde cúrari id possít sibi.
Nam nísi qui argentum déderit, nugas égerit:
Qui déderit, magis maióres nugas égerit.
Verum ílluc redeo, unde ábii, atque uno adsto ín loco.
Epidámniensis ílle, quem dudum díxeram,
Geminum íllum puerum quí surrupuit álterum,
Ei líberorum, nísi diuitiae, níl erat.
Adóptat illum púerum surruptícium
Sibi fílium eique uxórem dotatám dedit,
Eúmque heredem fécit, quom ipse obiít diem.
Nam rús ut ibat fórte, ut multum plúerat,
Ingréssus fluuium rápidum ab urbe haud lóngule,
Rapidús raptori púeri subduxít pedes
Apstráxitque hominem in máxumam malám crucem.
Ita ílli diuitiae éuenerunt máxumae.
Is íllic habitat géminus surruptícius.
Nunc ílle geminus, quí Syracusís habet,
Hodie ín Epidamnum uenít cum seruó suo
Hunc quaéritatum géminum germanúm suom.
Haec úrbs Epidamnusést, dum haec agitur fábula:
Quando ália agetur, áliud fiet óppidum;
Sicút familiae quóque solent mutárier:
Modo hic ágitat leno, módo adulescens, módo senex,
Paupér mendicus, rex, parasitus, háriolus.

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65 fides *Mss.*, pedes *Saracenus.* 67 ita *om. Mss. add. Pylades.* 68 istilic *Mss.* 70 uenit *Mss.*, ueniet *Geppert, Brix, et al.* 75 modo ni cadit ut *Mss. corr. Gruter.*

ACTVS I.

PENICVLVS.

Iuuéntus nomen fécit Peniculo mihi
Ideo quia mensam, quando edo, detergeo.
* * * * * *
Hóminés captiuos qui catenis uínciunt,
Et qui fugitiuis séruis indunt cómpedes,
Nimis stulte faciunt mea quidem sententia.
Nam hoc homini miséro si ad malum accedit malum,
Maiór lubidost fúgere et facere néquiter.
Nam se éx catenis éximunt aliquó modo:
Tum cómpediti *aut* ánum lima praéterunt
Aut lápide excutiunt cláuom: nugae sunt eae.
Quem tu ádseruare récte, ne aufugiát, uoles,
Esca átque potióne uincirí decet:
Apud ménsam plenam homóni rostrum déliges.
Dum tu illi, quod edit ét quod potet, praébeas
Suo árbitratud ád fatim cottídie,
Numquam édepol fugiet, tam étsi capital fécerit:
Facile ádseruabis, dúm eo uinclo uíncies.
Ita istaéc nimis lenta uíncla sunt escária:
Quam mágis extendas, tánto adstringunt ártius.
Nam ego ád Menaechmum hunc *núnc* eo, quo iám diu

82 nam *Mss.*, namque *Ritschl*, nam hoc *Müller*. 85 tum *Mss.* dum *Ritschl*, aut *om. Mss. add. Ritschl*. 89 homini *Mss.* 90 edit *B.* 91 arbitratud *Ritschl*, arbitratu *Mss.* 92 edepol te fugiet iam et si *C* edepol te fugi & ctiam & si *B corr. Pylades.* 96 nunc *om. Mss. add. Müller.*

Sum iúdicatus: últro eo, ut me uínciat.
Nam illíc homo homónes nón alit, uerum éducat
Recreátque: nullus mélius medicinám facit.
Itást adulescens: ípsus escae máxumae,
Ceriális cenas dát: ita mensas éxstruit,
Tantás struices cóncinnat patinárias:
Standúmst in lecto, sí quid de summó petas.
Sed mi ínteruallum iam hós dies multós fuit:
Domí dum *in*vitus sum úsque cum carís meis:
Nam néque edo neque emo, nísi quod est caríssumum.
Sed quóniam cari, qui ínstruontur, déserunt,
Nunc ád eum inuiso. séd aperitur óstium:
Menaéchmum eccum ipsum uídeo: progreditúr foras.

MENAECHMVS I. PENICVLVS.

ME. Ni mála, ni stulta sis, ni índomita
Impósque animi, quod uíro esse odio
Videás, tute tibi odio hábeas.
Praéterhac sí mihi tále post húnc diem
Fáxis, faxó foris uídua uisás patrem:
Nam quótiens foras iré uolo,
Me rétines, reuocas, rógitas,
Quó ego eam, quám rem agam, quíd negotí geram,
Quíd petam, quíd feram, quíd foris égerim.
Pórtitorém domum dúxi: ita omném mihi
Rém necesse éloquist, quícquid egi átque ago.

---

98 homines *Mss.*, homones *Brix*, hercle homines *Ritschl.* 101 mensam *Mss.*, mensas *Festus*, *Ritschl.* 105 Domo *B*, domitus *Mss.*, summus que *B. corr. Madvig.* 107 id quoque iam *Mss.*, sed quoniam *Ritschl.* 110 sis *Mss.*, sies *Bothe*, *Ritschl.* 118 egerim *corr. B*, legerim *BaC.*

Nímium ego te habui délicatam. núnc adeo, ut factúrus, dicam.
Quando égo tibi ancillás, penum, 120 R
Lanam, aúrum, uestem, púrpuram
Bene praébeo nec quícquam eges,
Maló cauebis, sí sapis: 125
Virum óbseruare désines.
Átque adeo, ne mé nequicquam sérues, ob eam indústriam
Hódie ducam scórtum atque ad cenam áliquo condicám foras.
Pe. Íllic homo se uxóri simulat mále loqui, loquitúr mihi: 125 R
Nám si foris cenát, profecto me, haúd uxorem, ulcíscitur. 130
Me. Eúax, iurgio hércle tandem uxórem abegi ab iánua.
Vbi súnt amatorés mariti? dóna quid cessánt mihi
Conférre omnes congrátulantes, quía pugnaui fórtiter?
Hánc modo uxori íntus pallam súrrupui: ad scortúm fero. 130 R
Sic huíc decet darí facete uérba custodí catae. 135
Hoc fácinus pulcrumst, hóc probumst, hoc lépidumst, hoc factúmst fabre:
[Meó malo a mala ábstuli hoc: ad amícam deferétur.]
Auórti praedam ab hóstibus nostrúm salute sócium.
Pe. Heús adulescens, écqua in istac párs inest praemí mihi? 135 R
Me. Périi, in insidiás deueni. Pe. Immo ín praesidium. né time. 140

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121 ego *om. Ritschl.* 128 ad cenam atque aliquo *Mss., Em. Paumier.* 133 quia *BbCD*, qui *Ba, Ritschl.* 135 hoc *Mss. corr. Colvius.* 136 factust *Mss.* 137 damnum *Mss.*, amicam *Brix.* 139 et qua *Ba C, corr. B*, praemi mihi *Gulielmus*, pre mihi *Mss.*, praeda mihi *Camerarius.*

Me. Quís homost? Pe. Ego sum. Me. O méa commoditas, ó mea opportúnitas,
Sálue. Pe. Salue. Me. Quíd agis? Pe. Teneo déxtera geniúm meum.
Me. Nón potuisti mágis per tempus mi áduenire quam áduenis.
Pe. Íta ego soleo: cómmoditatis ómnis articulós scio. 140 R
Me. Vín tu facinus lúculentum inspícere? Pe. Quis id coxít coquos? 145
Iám sciam, si quíd titubatumst, úbi reliquias uídero.
Me. Díc mi, en umquam tú uidisti tábulam pictam in páriete,
Vbi aquila Catameítum raperet, aút ubi Venus Adóneum?
Pe. Saépe. sed quid istaé picturae ad me áttinent? Me. Age me áspice. 145 R
Écquid adsimuló similiter? Pe. Quís istest ornatús tuos? 150
Me. Díc hominem lepidíssumum esse méd. Pe. Vbi essurí sumus?
Me. Díc modo hoc quod égo te iubeo. Pe. Díco: homo lepidíssume.
Me. Écquid audes dé tuo istuc áddere? Pe. Atque hilaríssume.
Me. Pérge. Pe. Non pergo hércle *uero*, nísi scio qua grátia. 150 R
Lítigium tibist cum uxore: eo mi ábs te caueo caútius. 155
Me. * * * * * * *

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145 quis *Mss.*, qui *Bothe*, *Ritschl.* 147 nūqūa *C*, numqua *B*, numquam *Salmasius*, en umquam *Brix.* 148 catamei tum *Ba*, catamitum *corr. B*, cate mei tum *C*. 150 qui istic est ornatus tuus *BC*, *em. Müller*. 151 me *Mss.*, med *Fleckeisen*, ubi nos essuri sumus *Ritschl.* 154 uero *om. Mss. add. Ritschl.* 155 o *B*, oh *C*, eo *Ritschl.*

Clam úxorem ubi sepúlcrum habeamus, húnc comburamús diem. 155 R

Pe. Áge sane igitur, quándo aequom oras, quám mox incendó rogum?

Díes quidem iam ad úmbilicum est dímidiatus mórtuos.

Me. Té morare, míhi quom obloquere. Pe. Óculum ecfodito pér solum 160

Míhi, Menaechme, si úllum uerbum fáxo, nisi quod iússeris.

Me. Cóncede huc a fóribus. Pe. Fiat. Me. Étiam concede húc. Pe. Licet.

Me. Étiam nunc concéde audacter áb leoninó cauo.

Pe. Eú, edepol ne tu, út ego opinor, ésses agitatór probus. 160 R

Me. Quídum? Pe. Ne te uxór sequatur, réspectas idéntidem. 165

Me. Séd quid ais? Pe. Egone? íd enim quod tu uís, id aio atque íd nego.

Me. Écquid tu de odóre possis, sí quid forte olféceris,
Fácere coniectúram? Pe. Captum sí siet collégium,
Cuo . . s . . ata . . . . . 165 R

Me. Áge dum, odorare hánc quam ego habeo pállam: quid olet? ápstines? 170

Pe. Súmmum oportet ólfactare uéstimentum múliebre:
Nam éx istoc locó spurcatur násum odore inlútili.

Me. Ólfacta igitur hínc, Penicule: ut lépide fastidís.

Pe. Olet.

Me. Quíd igitur? quid olét? responde. Pe. Fúrtum, scortum, prándium. 170 R

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157 hunc *Brix*, atque hunc *Mss.* 159 dimidiatus mortuost *Gellius III.* 14, *Ritschl.* 160 per solum *Mss.*, semorum *Buecheler*, pessulo, *Madvig.* 166 ais *Pylades*, agis *Mss.* 168 sit *Mss.*, siet *Bothe.* 172 inlucido *Mss.*, inlutibili *Nonius*, inlutili *Ritschl.* 173 olet *Seyffert*, Philol. xxvii. 452, decet *Mss.*

Tíbi * * * * * * 175
Me. Élocutu's * * * * *
Núnc ad amicam déferetur hánc meretricem Erótium.
Míhi, tibi atque illí iubebo iam ádparari prándium:
Índe usque ad diúrnam stellam crástinam potábimus. 175 R
Pe. Eú, expedite fábulatu's. iám foris ferio? Me. Feri, 180
Vél mane etiam. Pe. Mílle passum cómmoratu's cántharum.
Me. Plácide pulta. Pe. Métuis credo, né fores Samiaé sient.
Me. Máne mane, obsecro hércle: eapse eccam éxit. ah, solém uide, 180 R
Sátin ut occaecátust prae huius córporis candóribus?

EROTIVM. PENICVLVS. MENAECHMVS I.

Er. Ánime mei, Menaéchme, salue. Pe. Quíd ego? Er. Extra numerum és mihi. 185
Pe. Ídem istuc aliis ádscriptiuis fíeri ad legioném solet.
Me. Égo isti ac mihi hodie ádparari iússim apud te proélium. 185 R
Er. Hódie id fiet. Pe. Ín eo uterque proélio potábimus.
Vter ibi meliór bellator érit inuentus cántharo,
Túos est: legito ac iúdicato, cúm utrod hanc noctem sies. 190
Me. Vt ego uxorem, méa uoluptas, úbi te aspicio, odí male.

180 ferio foris *A*, *Ritschl*, fores ferio *BC*. 183 eapse *Acidalius*, ab se *Mss.*, ecca *Mss. corr. Bothe*, ah *Bothe*, o *C*, oh *B*, uide *Acidalius*, *Becker*, uides *Mss.* 184 occaecatus *Mss.*, occaecatust *Pylades*. 185 mei *Ba*, mi *Bb*. 186 fieri ad legionem *Varro L. L. vii.* 56, ad legionem fieri *Mss.* 187 istic *Mss.*, isti ac *Acidalius*, iussi *Mss. corr. Acidalius*. 188 Er. *om. Mss.*, fiet *Mss. corr. Gruter* Pe. *om. Mss.*, pro ilio *Mss. corr. Scaliger*. 190 tuest legio adiudicato *Mss.*, utrod *Ritschl*. 191 Me. *om. Mss.*

Er. Ínterim nequís quin eius áliquid indutús sies. 190 R
Quíd hoc est? Me. Índuuiaé tuae atque uxóris exuuiaé, rosa.
Er. Súperas facile, ut súperior sis míhi quam quisquam
qui ímpetrant.
Pe. Méretrix tantispér blanditur, dúm illud quod rapiát
uidet; 195
Nám si amabas, iám oportebat násum abreptum mórdi-
cus. 195 R
Me. Sústine hoc, Penícule: exuuias fácere quas uouí uolo.
Pe. Cédo, sed obsecro hércle, saltà síc cum palla póstea.
Me. Égo saltabo? sánus hercle nón es. Pe. Egone an
tú magis?
Sí non saltas, éxue igitur. Me. Nímio ego hanc perí-
culo 200
Súrrupui hodie. meó quidem animo ab Híppolyta sub-
cíngulum 200 R
Hércules haud aéque magno umquam ábstulit perículo.
Cápe tibi hanc: quando úna uiuis meís morigera móribus.
Er. Hóc animo decét animatos ésse amatorés probos.
Pe. Quí quidem ad mendícitatem sé properent detrú-
dere. 205
Me. Quáttuor minís ego istanc ánno emi uxorí meae. 205 R
Pe. Quáttuor minaé perierunt pláne, ut ratio rédditur.
Me. Scín quid uolo ego te áccurare? Er. Cédo, curabo
quaé uoles.
Me. Iúbe igitur tribus nóbis apud te prándium accurárier

192 sis *Mss.*, sies *Pylades.* 197 quas suo uiuolo *B* (uiuilo *C*) *corr. Camerarius.* 198 Pe. *om. Mss.* 199 Me. *om. Mss.*, Pe. *om. Mss.* 202 haud hercle seque *B*, aud hercule seque *C*, Hercules haud *Lambinus.* 203 mieis *BC.* 204 Pen. *Mss.* 205 Pe. *om. Mss.*, proderent *BC.* 206 ego mi istanc anno *Mss.* 208 uolo te *A*, uolo ego te *BC*, uolo ted *Wagner* scio *Mss.*, si scio *Acidalius*, ubi scio *Ussing*, hauscio *Ritschl*, cedo *Brix.*

Atque aliquid scitámentorum dé foro obsonárier: 210
Glándionidám suillum aut láridum pernónidam 210 R
Aút sinciputaménta porcina aút aliquid ad eúm modum,
Mádida quae mi adpósita in mensa míluinam súggerant.
Átque actutum. Er. Lícet ecastor. Me. Nós prodimus
ád forum:
Iam híc nos erimus. dúm coquetur, ínterim potábimus. 215
Er. Quándo uis, uení: parata rés erit. Me. Properá
modo. 215 R
Séquere tu *me*. Pe. Ego hércle uero te ét seruabo et té
sequar,
Néque hodie, ut te pérdam, meream deórum diuitiás mihi.
Er. Éuocate intús Culindrum míhi coquom actutúm foras.

EROTIVM. CVLINDRVS.

Er. Spórtulam cape átque argentum. éccos tris nummós
habes. 220
Cv. Hábeo. Er. Abi atque obsónium adfer. tríbus uide
quod sít satis: 220 R
Néque defiat néque supersit. Cv. Quoíus modi i homi-
nés erunt?
Er. Égo et Menaechmus ét parasitus éius. Cv. Iam isti
súnt decem.
Nám parasitus ócto homonum múnus facile fúngitur.
Er. Élocuta súm conuiuas: céterum cura. Cv. Ílicet. 225
Cócta sunt: iube íre accubitum. Er. Rédi cito. Cv. Iam
ego híc ero. 225 R

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210 sit amentorum *Mss. corr. Turnebus.* 211 sullam *BC, corr. Scaliger*, laridum aut pernonidem *A.* 212 sinciputamenta *A*, sincipitamenta *BCD.* 213 mensam *Mss. corr. Lambinus.* 215 quoquitur *Mss. corr. Bothe.* 217 me *om. Mss. add. Lambinus.* 222 hiomines *BC.* 224 homimum *Mss.*, homonum, *Brix.* 225 curarilicet *A*, curaticet *BC*, cura ilicet *Buecheler.*

ACTVS II.

MENAECHMVS II. MESSENIO.

ME. Volúptas nullast náuitis, Messénio,
Maiór meo animo, quám *si* quam ex altó procul
Terrám conspiciunt. MES. Máior, non dicám dolo,
Si aduéniens terram uídeas, quae fuerít tua.
Sed quaéso, quamobrem núnc Epidamnum uénimus? 230 R
An quási mare omnis círcumimus ínsulas?
ME. Fratrém quaesitum géminum germanúm meum.
MES. Nam quíd modi futúrumst illum quaérere?
Hic ánnus sextust, póstquam ei rei operám damus.
Histrós, Hispanos, Mássiliensis, Hílurios, 235 R
Maré superum omne Graéciamque exóticam —
Orásque Italicas ómnis, qua adgreditúr mare,
Sumus círcumuecti. sei acum, credo, quaéreres,
Acum ínuenisses, sei áppareret, iám diu.
Hominem ínter uiuos quaéritamus mórtuom: 240 R
Nam inuénissemus iám diu, sei uíueret.
ME. Ergo ístuc quaero cértum qui faciát mihi,
Quei sése deicat scíre, eum esse emórtuom:
Operám praeterea núnquam sumam quaérere.
Verum áliter uiuos númquam desistam éxsequi: 245 R
Ego íllum scio quam cárus sit cordí meo.

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227 uoluptas nulla est *A*, nullast uoluptas *BC*. 228 si quam *Brix*, qum *C*, quum *B*. 230 quam si *Mss. corr. Acidalius*. 235 sextus *A*, sextus est *BC*, ei rei *Gruter*, ire hi *Mss*. 239 sei *A*, si *alii*. 240 sei *A*, si *alii*, tam diu *Mss. corr. Gulielmus*. 242 sei *A*, si *alii*. 244 quei *A*, qui *alii*, deicat *A*, dicat *alii*, mortuum *B*. 245 summam *A*. 247 carus sit cordi *A*, cordi sit carus *BC*.

MES. In scírpo nodum quaéris. quin nos hínc domum
Redímus, nisi si históriam scripturí sumus?
ME. Dictum *haú* facessas dóctum, si caueás malo.
Moléstus ne sis: nón tuo hoc fiét modo.
MES. Em, ílloc enim uerbo ésse me seruóm scio:
Non pótuit paucis plúra plane próloqui.
Verúm tamen nequeo cóntineri quín loquar.
Audín, Menaechme? quom ínspicio marsúppium,
Viáticati hercle ádmodum aestiué sumus.
Ne tu hércle, opinor, nísi domum reuórteris,
Vbi níl habebis, géminum dum quaerís, gemes.
Nam itást haec hominum nátio: in Epidámnieis
Voluptárii atque pótatores máxumei;
Tum súcophantae et pálpatores plúrumei
In úrbe hac habitant: túm meretrices múlieres
Nusquám perhibentur blándiores géntium.
Proptérea huic urbei nómen Epidamno índitumst,
Quia némo ferme síne damno huc deuórtitur.
ME. Ego istúc cauebo. cédo dum huc mihi marsúppium.
MES. Quid eó uis? ME. Iam aps te métuo de uerbís tuis.
MES. Quid métuis? ME. Ne mihi dámnum in Epidamnó duas.
Tu amátor magnus múlierum es, Messénio,

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250 dictum fac cessas *Mss.*, facessas *Saracenus*, hau facessas *Brix*, datum edis caueas *Mss.*, doctum et discaueas *Camerarius*, doctum si caueas *Brix*. 254 continere *Mss. corr. Fleckeisen*. 255 Adi *B*. 258 quaeris *BC*, quaeres *A*, gemes natio epidamnia Nam ita est hec hominū uoluptarii *BC, corr. Ritschl.* 259 Epidamnieis *A*. 260 maxumei *A*. 261 plurumei *A*. 264 urbei *A*. 265 sine damno huc *A*, huc sine damno *BC*. 266 mihi hoc *BC*. 268 diis *Mss.* 269 magnus amator *Mss. transp. Fleckeisen*

Ego aútem homo iracúndus, animi pérditi:
Id utrúmque, argentum quándo habebo, cáuero,
Ne tú delinquas néue ego irascár tibi.
Mes. Cape átque serua: mé lubente féceris.

CVLINDRVS. MENAECHMVS II. MESSENIO.

Cv. Bene ópsonaui atque éx mea senténtia:
Bonum ánteponam prándium pransóribus.
Sed eccúm Menaechmum uídeo. uae tergó meo:
Prius iám conuiuae *ob*ámbulant ante óstium,
Quam ego ópsonatu rédeo. adibo atque ádloquar.
Menaéchme, salue. Me. Dí te amabunt, quísquis *es*.
* * * * quís ego sim?
Mes. Non hércle uero. Cv. Vbi conuiuae céteri?
Me. Quos tú conuiuas quaéris? Cv. Parasitúm tuom.
Me. Meúm parasitum? cérto hic insanúst homo.
Mes. Dixín tibi esse hic súcophantas plúrumos?
* * * * * * *
Me. Quem tú parasitum quaéris, adulescéns, meum?
Cv. Peníclum. Mes. Eccum in uídulo saluóm fero.
Cv. Menaéchme, numero huc áduenis ad prándium:
Nunc ópsonatu rédeo. Me. Respondé mihi,
Aduléscens: quibus hic prétiis porci uéneunt
Sacrés sinceri? Cv. Númmis. Me. Nummum a me áccipe:
Iube té piari dé mea pecúnia.
Nam equidem *ínsane* insanum ésse te certó scio,
Qui míhi molestu's hómini ignoto, quísquis es.

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270 perdici *B*, perciti *Lipsius*. 271 habeo *Mss.* 273 iubente *BC.* 276 uideonaetergo *Mss. corr. Gruter.* 277 ambulant *Mss. corr. Ritschl.* 279 amabunt quisquis ego sim (sun *C*) *BC.* 283 certe *Mss. corr. Ritschl.* 287 Mes. *add. Goetz.* 290 pretii *Mss. corr. Itali.* 293 insane *add. Lorenz.*

Cv. Est tíbi Menaechmo nómen, tantum quód sciam.
Me. Pro sáno loqueris, quóm me appellas nómine.
Sed úbi nouisti *tú* me? Cv. Vbi ego te nóuerim,
Qui amícam eram meam hábeas hanc Erótium?
Me. Neque hércle ego habeo néque te, qui homo sís, scio.
Cv. Culíndrus ego sum: nón nosti nomén meum?
Me. Sei tú Culindrus seú Colindru's, périeris.
Ego té non noui néque nouisse adeó uolo.
Cv. Non scís quis ego sim, quí tibi saepíssume
Cuathísso apud nos, quándo potas? Mes. Heí mihi,
Quom níhil est, qui illic hómini dimminuám caput.
Me. Tun cúathissare míhi soles, qui ante húnc diem
Epidámnum numquam uídi neque uení? Cv. Negas?
Me. Nego hércle uero. Cv. Nón tu in illisce aédibus
Habes? Me. Di íllos homines, qui íllic habitant, pérduint.
Cv. Insánit hic quidem, qui ípsus male dicít sibi.
Audín, Menaechme? Me. Quíd uis? Cv. Si me cónsulas,
Nummum íllum quem mihi dúdum pollicitú's dare,
Iubeás, si sapias, pórculum adferrí tibi.
Nam tú quidem hercle cérto non sanú's satis,
Menaéchme, qui nunc ípsus male dicás tibi.
Me. Heu, hércle homonem múltum et odiosúm mihi.
Cv. Solét iocari saépe mecum illóc modo.
Quam uís ridiculus ést, ubi uxor nón adest.
Quid aís tu? Me. Quid uis, néquam? Cv. Satin hoc, quód uides,

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297 tu *add. Pylades.* 298 habeas eram meam *Mss. corr. Ritschl.* 299 ego *om. BC.* 301 seu *Mss.*, sei *Brix.* 305 illi *Mss.*, illic *Ritschl.* 309 habitas *Mss.*, habes *Seyffert*, que illic *Mss.*, perdunt *Mss.* 310 equidem *Mss.*, quidem *Bothe*, id se *Mss.*, ipse *Itali*, ipsus *Luchs.* 316 tu hercle hominem *Mss.* 319 inquam *Mss.*, nequam *Ritschl.*

Tribus uóbis opsonátumst an opsono ámplius,
Tibi ét parasito et múlieri? Me. Quas múlieres,
Quos tú parasitos lóquere? Mes. Quod te urgét scelus,
Qui huic sís molestus? Cv. Quíd tibi mecúmst rei?
Ego té non noui: cum hóc, quem noui, fábulor.
Me. Non édepol tu homo sánus es, certó scio.
Cv. Iam ego haéc madebunt fáxo: nil morábitur.
Proin tú ne quo abeas lóngius ab aédibus.
Numquíd uis? Me. Vt eas máxumam malám crucem.
Cv. Ire hércle meliust te interim atque accúmbere,
Dum ego haéc appono ad Vólcani uioléntiam.
Ibo íntro et dicam te híc adstare Erótio,
Vt te hínc abducat pótius quam hic adstés foris.
Me. Iamne ábiit? *abiit.* édepol haud mendácia
Tua uérba experior ésse. Mes. Obseruató modo:
Nam istíc meretricem crédo habitare múlierem,
Vt quídem ille insanus díxit, qui hinc abiít modo.
Me. Sed míror, qui ille nóuerit nomén meum.
Mes. Minume hércle mirum: mórem hunc meretricés habent:
Ad pórtum mittunt séruolos, ancíllulas:
Si quaé peregrina náuis in portum áduenit,
Rogitánt quoiatis sít, quid ei nomén siet:
Postílla extemplo se ádplicant, adglútinant:
Si péllexerunt, pérditum amittúnt domum.
Nunc ín istoc portu stát nauis praedatória,

326 ego *Acidalius*, ergo *Mss.* 327 habeas *BC.* 329 ire hercle meliust te interim atque *Mss.*, te ire hercle meliust intro iam *Ritschl*, *Brix.* 330 ergo *BC.* 333 abiit *add. Gruter.* 334 exteriores e obseruato *BC corr. Lipsius.* 340 sed qua *Ba*, sed quia *C*, si qua *Bb*, si quae *Ritschl.* 341 rogant *B.* 342 post illae *B*, post ille *C corr. Gulielmus.*

Aps quá cauendum nóbis sane cénseo.
Me. Monés quidem hercle récte. Mes. Tum demúm sciam
Recté monuisse, sí tu recte cáueris.
Me. Tace dúm parumper: nám concrepuit óstium.
Videámus, qui hinc egréditur. Mes. Hoc ponam ínterim.
Adséruatote haec súltis, naualés pedes.

EROTIVM. MENAECHMVS II. MESSENIO.

Er. Sine fóris sic: abi, nolo óperiri:
Intús para, curá: uide,
Quod opúst, fiat. sterníte lectos,
Incéndite odores: múnditia
Inlécebra animost amántium.
Amánti amoenitás malost, nobís lucrost.
Sed ubi íllest, quem coquos ánte aedis ait ésse? atque eccum uídeo,
Qui mi ést usui et plurúmum prodest.
Item huíc ultro fit, út meret, potíssumus nostrae ut sít domi.
Nunc éum adibo: adloquar últro.
Animúle mi, mihi mirá uidentur
Te hic stáre foris, fores quoí pateant
Magis, quám domus tua, domus quom haéc tua sit.
Omné paratumst,
Vt iússisti atque ut uóluisti,
Neque tíbi *iam*st ulla mora íntus.
Prandíum, ut iussisti, hic cúratumst:
Vbi lúbet, ilicet accúbitum.

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349 hinc creditur *BaC.* 350 sultis *Pylades*, si uoltis *Mss.* 355 amantum *CD*, amantium *B.* 356 malo si *B*, malosr *C*, malo est *Camerarius.* 357 aedis se ait se *Mss.* 358 propest *BC.* 359 domi ut sit *BC. corr. Ritschl.* 364 parasitust *BC*, paratust *corr. B.* 366 iam *add. G. Hermann.* 368 ire licet *Mss.*, ilicet *Brix.*

Me. Quícum haec mulier lóquitur? Er. Equidem técum.
Me. Quid mecúm tibi
Fúit umquam aut nunc ést negoti? Er. Quía pol te unum
ex ómnibus
Vénus me uoluit mágnificare: néque id haud immeritó tuo.
Nam écastor solús bene factis tuís me florentém facis.
Me. Cérto haec mulier aút insana aut ébriast, Messénio,
Quaé hominem ignotúm conpellet mé tam familiáriter.
Mes. Díxin ego istaec híc solere fíeri? folia núnc
cadunt,
Prae út si triduom hóc hic erimus: tum árbores in té
cadent.
Nam íta sunt hic meretríces: omnes élecebrae argentáriae.
Séd sine me dum hanc cómpellare. heus múlier, tibi
dicó. Er. Quid est?
Mes. Vbi tu hunc hominém nouisti? Er. Íbidem, ubi
hic me iám diu.
Ín Epidamno. Mes. Ín Epidamno? qui húc in hanc
urbém pedem,
Nísi hodie, numquam íntro tetulit? Er. Héia, deliciás
facis.
Mí Menaechme, quín amabo is íntro? hic tibi erit réctius.
Me. Haéc quidem edepol récte appellat meó me mulier
nómine.
Nímis miror, quid hoc sít negoti. Mes. Óboluit marsúp-
pium
Huíc istuc, quod habés. Me. Atque edepol tú me monu-
istí probe.
Áccipe dum hoc: iam scíbo, utrum haec me máge amet
an marsúppium.
Er. Eámus intro, ut prándeamus. Me. Béne uocas: tam
grátiast.

Er. Cúr igitur me tíbi iussisti cóquere dudum prándium?
Me. Égon te iussi cóquere? Er. Certo tíbi *tu* et parasitó tuo.
Me. Quoí malum parasíto? certo haec múlier non sanást satis.
Er. Péniculo. Me. Quis istést Peniculus? qui extergentur báxeae?
Er. Scílicet qui dúdum tecum uénit, quóm pallám mihi
Détulisti, quám ab uxore tuá surrupuistí. Me. Quid est?
Tíbi pallam dedí, quam uxori meaé surrupui? sánan es?
Cérto haec mulier cánterino rítu*d* astans sómniat.
Er. Quí lubet ludíbrio habere me átque ire infitiás mihi
Fácta quae sunt? Me. Díc quid est id quód negem, quod fécerim?
Er. Pállam te hodie míhi dedisse uxóris. Me. Etiam núnc nego.
Égo quidem neque úmquam uxorem hábui neque habeó neque huc
Vmquam, postquam nátus sum, intra pórtam penetraui pedem.
Prándi in naui: inde húc sum egressus *ét* te conueni.
Er. Éccere,
Périi misera. quám tu mihi nunc náuem narras? Me. Lígneam,
Saépe tritam, saépe fissam, saépe excusam málleo.
Quási supellex péllionis*t*: pálus palo próxumust.

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389 egone *Mss. corr. Bothe*, tu *add. Ritschl.* 391 bexeae *Mss. corr. Scutarius.* 395 certo *F, Brix, Wagner, et al*, certe *BC*, ritu *Mss.*, ritud *Ritschl Neue Plaut. exc. I. p.* 64. 401 et *add. Ritschl*, hic *Wagner.* 403 fixam *Mss. corr. Ritschl*, excussam *Mss. corr. Scaliger.* 404 pellionis *Mss. corr. Ritschl.*

Er. Iám amabo, desíste ludos fácere atque i hac mecúm semul.
Me. Néscio quem *tu*, múlier, alium hóminem, non me quaéritas.
Er. Nón ego te nouí Menaechmum, Móscho prognatúm patre,
Quí Suracusís perhibere nátus esse in Sícilia,
Vbi rex Agathoclés regnator fúit, et iterum Píntia,
Tértium Liparó, qui in morte régnum Hieroni trádidit,
Núnc Hierost? Me. Haúd fálsa, mulier, praédicas.
Mes. Pro Iúppiter,
Núm istaec mulier íllinc uenit, quaé te nouit tám cate?
* * * * * * * *
Me. Hércle opinor pérnegari nón potest. Mes. Ne féceris.
Périisti, si intrássis intra límen. Me. Quin tu táce modo:
* * * * * * * *
Béne res geritur. ádsentabor, quícquid dicet, múlieri,
Sí possum hóspitium nancísci. iám dudum, muliér, tibi
Nón inprudens áduorsabar: húnc metuebam né meae
Vxori renúntiaret dé palla et de prándio.
Núnc quándo uis, eámus intro. Er. Étiam parasitúm manes?
Me. Néque ego illum maneó neque flocci fácio, neque si uénerit,
Eúm uolo intro mítti. Er. Ecastor haúd inuita fécero.
Séd scin quid te amábo ut facias? Me. Ímpera quiduís modo.
Er. Pállam illam quam dúdum dederas, ád phrygionem ut déferas,
Vt reconcinnétur atque ut ópera addantur quaé uolo.

405 desine *Mss.*, desiste *Fleckeisen*. 406 nescio quem *B*, nam quem *C*, tu *add. Studemund*. 410 pinthia *Mss. corr. Ritschl.*

Me. Hércle qui tu récte dicis *ét* eadem ignorábitur,
Ne úxor cognoscát te habere, si ín uia conspéxerit.
Er. Érgo mox auférto tecum, quándo abibis. Me. Máxume.
Er. Eámus intro. Me. Iám sequar te*d*: húnc uolo etiam cónloqui.
Ého, Messenio, *ád me* accede huc. Mes. Quíd negotist? Me. Súscipe *hoc.*
Mes. Quíd eo opust? Me. Opúst. scio ut me díces. Mes. Tanto néquior.
Me. *Táce* * * * * * *
Hábeo praedam; tántum incepi óperis. ei, quantúm potes
Ábduc istos ín tabernam actútum deuorsóriam.
Tú facito ante sólem occasum ut uénias aduorsúm mihi.
Mes. Nón tu istas meretríces nouisti, ére. Me. Tace, inquam *atque hínc abi.*
Míhi dolebit, nón tibi, si quíd ego stulte fécero.
Múlier haec stulta átque inscitast: quántum perspexi modo,
Ést hic praeda nóbis. Mes. Perii. iámne abis? periít probe:
Dúcit lembum *iám* dierectum náuis praedatória.
Séd ego inscitus *súm* qui ero me póstulem moderárier:
Dícto me emit aúdientem, haud ímperatorém sibi.
Séquimini, ut, quod ímperatumst, uéniam aduorsum témperi.

---

428 qui *Fleckeisen*, quin *Mss.*, et *add. Brix.* 431 i iam *Wagner*, te *Mss.*, ted *Guyet.* 432 ad me *add. Ritschl*, susciri *BC*, suspice *Ussing*, suscipe *Ritschl*, suscipe hoc *Brix.* 434 tace *Ritschl.* 435 et *Mss.*, i *Gruter*, ei *Brix*, potes *Mss.*, potest *Dousa*, *Ritschl*, *Brix.* 437 solis *Mss.*, solem *Lambinus.* 438 atque hinc abi *add. Ritschl.* 442 iam *add. Ritschl.* 443 insitus *BC*, sum *add. Ritschl*, quid rome *C*, quod romae *B*, qui hero me *Z.*

[ACTVS III.]

PENICVLVS.

Plús triginta nátus annis *égo* sum, quom intereá loci
Númquam quicquam fácinus feci péius neque sceléstius,
Quám hodie, quom in cóntionem médiam me inmersí
miser:
Vbi ego dum hietó, Menaechmus sé subterduxít mihi
Átque abiit ad amícam, credo, néque me uoluit dúcere.
Qui íllum di omnes pérduint, quei prímus commentúst
male
Cóntionem habére, quae homines óccupatos óccupat.
Nón ad eam rem *hercle* ótiosos hómines decuit délegi,
Quí nisi adsint quóm citentur, cénsus capiant ílico?
Qu . . . . . qua . senatus . . . o . . one . . . . .
. . . . . q . . m l . . . . . .
Ádfatimst hominum, ín dies qui síngulas escás edint,
Quíbus negoti níhil est, qui essum néque uocantur néque
uocant:
Eós oportet cóntioni dáre operam atque cómitiis.
Sí id ita esset, nón ego hodie pérdidissem prándium:
Quoí tam credo dátum uoluisse quám me uideo uíuere.
Íbo; etiamnum réliquiarum spés animum oblectát meum.

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446 triginta annis natus *Mss. transp. Gruter*, ego *add. Ritschl.* 451 qui *Camerarius*, quo *B*, que *C*, quei primus *C*, que ciprimus *B*, male *add. Ritschl.* 452 hac requi *B*, hare qui *C*, habere quae *Pylades.* 453 unos *Gertz*, *Ussing*, non saltem ad *Vahlen*, hercle *add. Ritschl.* 461 quoi tam credo datum uoluisse *Mss.*, quoi tam credideram insoluisse *Ritschl*, quoi tam credo deum uoluisse *Bothe*, quod tam credo deos uoluisse *Brix.*

Séd quid ego uideó? Menaechmus *cúm* corona exít foras.
Súblatumst conuíuium: edepol uénio aduorsùm témperi.
Óbseruabo, quíd agat, hominem: póst adibo atque ádloquar.

MENAECHMVS II. PENICVLVS.

ME. Potíne út quiescas, si égo tibi hanc hodié probe
Lepidéque concinnátam referam témperi?
Non fáxo eam esse díces: ita ignorábitur.
PE. Pallam ád phrygionem fért confecto prándio
Vinóque expoto, párasito exclusó foras.
Non hércle *ego* is sum quí sum, ni hanc iniúriam
Meque últus pulcre fúero. observa quíd dabo.
ME. Pro di ímmortales, quoí homini umquam unó die
Boní dedisti plús, qui minus speráuerit?
Prandí, potaui, scórtum accubui, ápstuli
Hanc, quóius heres númquam erit post húnc diem.
PE. Nequeó, quae loquitur, éxaudire clánculum.
[Satúr nunc loquitur dé me et de partí mea.]
ME. Ait hánc dedisse mé sibi atque eam *mé* meae
Vxóri surrupuísse. quoniam séntio
Erráre, extemplo, quási res cum ea essét mihi,
Coepi ádsentari: múlier quicquid díxerat,
Idem égo dicebam. quíd multis uerbís *opust?*
Minóre nusquam béne fui dispéndio.
PE. Adíbo ad hominem: nám turbare géstio.
ME. Quis hic ést, qui aduorsus ít mihi? PE. Quid aís, homo
Leuiór quam pluma, péssume et nequíssume,

463 Menaechmum chorona *Mss. corr. Brix.* 466 sed dico *B*, sedco *C*, si ego *Itali*, *F.* 471 ego *add. Ritschl.* 472 obseruatóst opus *Ritschl.* 473 aliquid dabo *Ritschl.* 479 parte *B.* 480 me *add Bothe.* 484 opust *add. Pylades.* 487 aduorsus it *Bothe*, aduersum sit *Mss.*

Flagítium homonis, súbdole ac minumí preti ?
Quid dé te merui, quá me causa pérderes ? 490
Vt súrrupuisti té mihi dudum dé foro,
Fecísti funus méd absenti prándio ?
Cur aúsu's facere, quoíi ego aeque herés eram ?
Me. Aduléscens, quaeso, quíd tibi mecúmst rei,
Qui míhi male dicas hómini ignoto *tu* ínsciens ? 495
An tíbi malam rem uís pro male dictís dari ?
Pe. Istám quidem edepol té dedisse intéllego.
Me. Respónde, adulescens, quaéso, quid nomén tibist ?
Pe. Etiám derides, quási nomen non nóueris ?
Me. Non édepol ego te, quód sciam, umquam ante húnc
diem 500
Vidí neque noui : uérum certo, quísquis es,
Aequóm si facias, míhi odiosus nón sies.
Pe. Non mé nouisti ? Me. Nón negem, si nóuerim.
Pe. Menaéchme, uigila. Me. Vígilo hercle equidem,
quod sciam.
Pe. Tuóm parasitum nón nouisti ? Me. Nón tibi 505
Sanum ést, adulescens, sínciput, *ut* intéllego.
Pe. Respónde : surrupuístin uxorí tuae
Pallam ístanc hodie atque *eám* dedisti Erótio ?

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489 flagitium hominis *Mss.*, flagitium tu hominis *Ritschl*, hominis flagitium *Wagner*, flagitium homonis *Brix*. 491 ut *Mss.*, quid *Brix*. 492 meo absenti *Mss. corr. Salmasius*. 493 quoi *Mss.*, quoii *Brix*, ea quae heris heram *BC*, aeque heres eram *Bothe*, quoi ego adaeque heres eram *Ritschl*. 495 homini hic noto insciens *Mss.*, sic homini ignoto sciens *Ritschl*, homini hic ignoto sciens *Brix*, homini ignoto tu insciens *Fowler*. 497 posteam *Mss.*, istam *Vahlen*. 498 tibi nomenst (sit *C*) *BC corr. Weise*. 501 certe *Langen*. 502 si aequom *B corr. Camerarius*, non *Brix*, ne *Mss.* 506 ut *add. Camerarius*. 508 eam *add. Ritschl*.

Me. Neque hércle ego uxorem hábeo, neque ego Erótio
Dedí nec pallam súrrupui. Pe. Satin sánus es?
* * * * * * *
Occísast haec res. nón ego te indutúm foras
Exíre uidi pállam? Me. Vae capití tuo.
Omnís cinaedos ésse censes, tú quia's?
Tun méd indutum fuísse pallam praédicas?
Pe. Ego hércle uero. Me. Nón tu abis, quo dígnus es,
Aut té piari iúbes, homo insaníssume?
Pe. Numquam édepol quisquam me éxorabit, quín tuae
Vxóri rem omnem iam, út siet gesta, éloquar.
Omnés in te istaec récident contuméliae.
Faxo haúd inultus prándium comédereis.
Me. Quid hoc ést negoti? sátin, ut quemque cónspicor,
Ita mé ludificant? séd concrepuit óstium.

ANCILLA. MENAECHMVS II.

An. Menaéchme, amare aít te multum Erótium,
Vt hóc una opera *idm* ad aurificem déferas,
Atque húc ut addas aúri pondo*d* únciam
Iubeásque spinter nóuom reconcinnárier.
Me. Et istúc et aliud, sí quid curarí uolet,
Me cúraturum dícito, quicquíd uolet.
An. Scin, quód hoc sit spinter? Me. Néscio, nisi aúreum.
An. Hoc ést, quod olim clánculum ex armário

514 quia tu es *Mss. corr. Camerarius.* 515 med *Bothe; Ritschl,* me *Mss.* 517 iube *Mss. corr. Pylades,* iubes piari *Guyet.* 519 ut *Mss.,* uti *Camerarius,* sit *Mss.,* siet *Brix,* ego eloquar *Ritschl.* 521 inultus *A,* inultum *B,* multum *C.* 525 iam *add. Ritschl,* opera sibi *Ussing.* 526 huc *Ritschl,* hunc *B,* nunc *C,* pondo *Mss.,* pondod *Ritschl* (pondo unam *Ritschl*). 528 istuc *A,* istud *BCD.* 530 sit *Mss.,* est *Ritschl.*

Te súrrupuisse aiébas uxorí tuae.
Me. Numquam hércle factumst. An. Nón meministi, *te*
óbsecro ?
Redde ígitur spinter, sí non meministí. Me. Mane.
Immo équidem memini : némpe hoc est quod illí dedi.
An. Istúc. Me. Vbi illae armíllae, quas uná dedi ?
An. Numquám dedisti. Me. Nám pol *cum* hoc uná dedi.
* * * * * * * *
An. Dicám curare ? Me. Dícito : curábitur.
Et pálla et spinter fáxo referantúr simul.
An. Amábo, mi Menaéchme, inauris dá mihi,
Faciúnda pondo duóm nummum stalágmia,
Vt té lubenter uídeam, quom ad nos uéneris.
Me. Fiát. cedo aurum : égo manupretiúm dabo.
An. Da sódes aps te*d* : *égo* post reddideró tibi.
Me. Immó cedo aps te*d* : égo post tibi reddám duplex.
An. Non hábeo. Me. At tu, quándo habebis, túm dato.
An. Numquíd uis ? Me. Haec me cúraturum dícito,
Vt, quántum possint, quíque liceant, uéneant.
Iamne ábiit intro ? ábiit, operuít foris.
Di mé quidem omnes ádiuuant, augént, amant.
Sed quíd ego cesso, dúm datur mi occásio
Tempúsque, abire ab hís locis lenóniis ?
Properá, Menaechme : fér pedem, profér gradum.
Demam hánc coronam atque ábiciam ad laeuám manum,

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532 aiebas *ed. Aldin*, mebas *Mss.* 533 te *add. Ritschl.* 536 armillae sunt *Mss.*, sunt *om. Weise.* 537 cum *add. Ritschl.* 540 referatur *A*, referantur *BCD.* 542 fatiendas *Mss. corr. Pylades.* 545 te post reddidero *Mss.*, te post ego *Pylades*, te ego post *Spengel*, ted *Ritschl.* 546 ted *Ritschl*, te *Mss.* 549 possint *Mss.*, possit *Scioppius.* 550 introd *Ritschl.* 551 equidem *Mss. corr. Bothe.* 554 profer *Brix*, confer *Mss.* 555 hanc *om. Mss. add. Nonius.*

Vt, sí sequentur me, hác abiisse cénseant.
Ibo ét conueniam séruom, si poteró, meum,
Vt haéc, quae bona dant dí mihi, ex me *idám* sciat.

ACTVS III.

MATRONA. PENICVLVS.

MA. Egone híc me patiar *ésse* in matrimónio,
Vbi uír compilet clánculum, quicquíd domist,
Atque *hínc* ad amicam déferat? PE. Quin tú taces?
Manufésto faxo iam ópprimes: sequere hác modo.
Pallam ád phrygionem cúm coronad ébrius
Ferébat, hodie tíbi quam surrupuít domo.
Sed eccám coronam, quám habuit. num méntior?
Em, hac ábiit, si uis pérsequi uestígiis.
Atque édepol eccum *ipse* óptume reuórtitur,
Sed pállam non fert. MA. Quíd ego nunc cum illóc agam?
PE. Idém quod semper: mále habeas. MA. Sic cénseo.
PE. Huc cóncedamus: éx insidiis aúcupa.

MENAECHMVS I. MATRONA. PENICVLVS.

ME. Vt hóc utimúr maxumé more móro
Moléstoque múltum, atque utí quique súnt
Optumí, maxumé morem habént hunc: cluéntis

556 ut si sequentur *Nonius*, si qui sequatur *Mss.* 558 iam *add. Bentley, Ritschl*, mihi hic *Ussing*. 559 medatiar *Ba*, medaciar *C*, me patiar *Bb*, esse *add. Camerarius*. 561 atque ad *Mss.*, hinc *add. Ritschl*, atque id ad *Camerarius*, atque omne ad *Müller*. 563 corona *Mss.*, coronad *Ritschl*. 565 numnam mentior *Ritschl*. 567 ipse *add. Müller Pros. p.* 498, eccum huc *Ritschl*. 570 b morum *Mss.*, moro *Lipsius*. 572 maxumi *Mss.*, maxume *Loman*.

Sibi ómnis uolúnt esse múltos: boníne an
Malí sint, id haúd quaeritánt. res magís
Quaerítur, quam cluéntum fidés quoius modí
Clueat. si ést pauper átque haud malús, nequam habétur:
Sin díues malúst, is cluéns frugi habétur.
Quí neque legés neque aequóm bonum usquám colunt,
Sollícitos patrónos habént,
Datúm denegánt, quod datúmst:
Lítium plení, rapaces,
Virí fraudulénti,
Qui aut faénore aut periúriis
Habént rem parátam: mens ést in querélis.
Iurís ubi dicitúr dies, simúl patronis dícitur:
[Quippe qui pro illis loquantur, quae male fecerint:]
Aut ád populum aut ín iure aut ád iudicém rest.
Sícut me hodie nímis sollicitum cluéns quidam habuit, néque quod uolui
Ágere aut quicum *uólui* licitumst: íta me attinuit, íta detinuit.
Áput aediles pro éius factis plúrumisque péssumisque
Díxi causam: cóndiciones tétuli tortas, cónfragosas.
Haúd plus, haud minús quam opus fuerat díxi, eam controvórsiam ut
Spónsio finíret. Quid ille *ignávos ?* quid ? praedém dedit.

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575 clientum *C*, clientium *B*. 576 clueat *C*, dueat *B*. 584 mensē in quo re Lis *B*, mensae inquo ire lis *C*. 585 iuris *DFZ*, uiris *BC*. 587 aut . . . aedilem *A*, aut ad iudicem *BC*. 589 aut *om. BC*, au *A*, uolui *add. Ritschl*, quicum lubitumst licitumst *Müller*, ita me detinuit *C*, ita denuit *B*. 591 detuli *A*, tetuli *BC*. 592 aut plus aut minus *Mss.*, qua *A*, quam opus erat multo dixeram *BC*. 593 fieret PE. quid *BC*, ille qui *Mss.*, praedem *A*, praedam *BC*.

Néc magis manuféstum ego hominem úmquam ullum
tenéri uidi:
Ómnibus male fáctis testes trés aderant acérrumi.
Di illum ómnes perdant: íta mi hunc optumum hódie
corrupít diem:
Meque ádeo, qui hodié forum umquam óculis inspexí meis.
Vbi prímum licitumst, ílico properáui abire dé foro.
Iussi ádparari prándium: amíca exspectat mé, scio:
Irátast credo núnc mihi: placábit palla quám dedi.
[Quam *meae* hodie uxori abstuli atque huic detuli Erotio.]
Pe. Quid aís? Ma. Viro me malo málе nuptam. Pe. Satin
aúdis quae illic lóquitur?
Ma. Satis. Me. Sí sapiam, hinc intro ábeam, ubi mihi
bene sít. Pe. Mane: male erit pótius.
Me. * * * * * *
Trístis admodúmst; non mihi istuc sátis placet. *sed
cónloquar.*
Díc, mea uxor, quíd tibi aegrest? Pe. Béllus blanditúr
tibi.
Me. Pótin ut mihi moléstus ne sis? núm te appello?
Ma. Aufér manum,
Aúfer hinc palpátiones. Pe. Pérge tu! Me. Quid tú
mihi
Trístis es? Ma. Te scíre oportet. Pe. Scít, sed dissi-
mulát malus.

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594 hominem quam illum *A*. 596 mihi hunc hodie corrumpit diem *B corr. Brix.* 598, 599 *Brix*, 599, 598 *Mss.* 598 est licitum *Mss.*, licitum est *Guyet.* 599 diem compi optumnum iussi *Mss.* 601 meae *add. Ritschl*, hodie *om. B.* 604 sed conloquar *Ritschl*, nugas agis *Mss.*, "quod irrepsit E. v. 610 sq." *Ritschl.* 607 perge tu *Mss.*, pergin tu *Ritschl.*

Me. Númquis seruorúm deliquit? num áncillae aut seruí tibi
Résponsant? elóquere: inpune nón erit. Ma. Nugás agis.
Me. Cérte familiárium aliquoi írata's? Ma. Nugás agis.
Me. Núm mihi es iráta saltem? Ma. Núnc tu non nugás agis.
Me. Nón edepol delíqui quicquam. Ma. Em, rúrsum nunc nugás agis.
Me. Quíd illuc est, uxór, negoti? Ma. Mén rogas? Me. Vin húnc rogem?
Quíd negotist? Ma. Pállam. Me. Pallam? quídnam pallam? Pe. Quíd paues?
Me. Níl equidem paueó — nisi unum: pálla pallorem íncutit.
Pe. Át tu ne clam mé comessis prándium. perge ín uirum.
Me. Nón taces? Pe. Non hércle uero táceo. nutat né loquar.
Me. Nón hercle ego quidem úsquam quicquam núto neque nictó tibi.
Pe. Níhil hoc confidéntius, quí, quaé uides, ea pérnegat.
Me. Pér Iouem deosque ómnis adiuro, úxor, — satin hoc ést tibi? —
Mé isti non nutásse. Pe. Credit iám tibi de isto: illúc redi.

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609 seruet *BC*, serui *Gruter*. 613 em *Mss.*, hem *Ritschl*, rurum *BaC*, rursum *Bb*. 615 quidam pallam *Mss.*, quidnam pallam *Brix*. 617 tu nec iam *BaC*, comesses *Mss.*, comessis *Bothe*, at ego tu ne clam comessis *Ritschl*. 620 confidentius *Mss.*, confidentiust *Ritschl*, *Brix*. 622 mei si non, *Mss. corr. Pylades*, isto *Bothe*, istis *Mss.*

ME. Quó ego redeam? PE. Ad phrýgionem equidem cénseo. ei, pallám refer.
ME. Quaé istaec pallast? PE. Táceo iam, quando híc rem non meminít suam.
MA. Clánculum te istaéc flagitia fácere censebás potis? 625
Né illam ecastor faénerato ábstulisti. síc datur.
PE. Síc datur. properáto apsente mé comesse prándium:
Póst ante aedis cúm corona mé derideto ébrius.
ME. Néque edepol ego prándi neque hodie húc intro tetulí pedem.
PE. Tú negas? ME. Nego hércle uero. PE. Níhil hoc homine audácius. 630
Nón ego te modo híc ante aedis cúm corona flórea
Vídi astare, quóm negabas míhi esse sanum sínciput
Ét negabas mé nouisse, péregrinum aibas ésse te?
ME. Quín ut dudum déuorti abs te, rédeo nunc demúm domum.
PE. Nóui ego te. non míhi censebas ésse, qui te ulcíscerer: 635
Ómnia hercle uxóri dixi. ME. Quíd dixisti? PE. Néscio.
Eámpse roga. ME. Quid hóc est, uxor? quídnam hic narrauít tibi?
Quíd id est? quid tacés? quin dicis quíd sit? MA. Quasi tu néscias.
Né ego ecastor múlier misera. ME. Quíd tu misera's? mi éxpedi.

---

623 redeam *Ritschl*, egrediam *Ba*, ego rediam *Bb*, equidem ad phrygionem *Mss. transp. Müller*, *Brix*, ei *Brix*, i *Gruter*, et *Mss.* 624 hic *Camerarius*, hec *Mss.* 625 potis *Lindemann*, potesse *Mss.* 630 tun *Mss.*, tu *Brix*, audacius *Mss.*, audaciust *Ritschl*, *Brix.* 633 alebas *Mss.*, aibas *Bothe.* 637 eam plus *B*, eampsusei *C*, eampse *Ritschl.* 639 qui *Mss.*, quid *Brix.*

Ma. Mé rogas? Me. Pol haúd rogem te, sí sciam.
Pe. O hominém malum:
Vt dissimulat. nón potes celáre: rem nouít probe:
Ómnia hercle ego édictaui. Me. Quíd id est? Ma. Quando níl pudet
Néque uis tua uolúntate ipse prófiteri, audi átque ades.
Ét quid tristis *sim* ét quid hic mihi díxerit, faxó scias.
Pálla mihist domó surrupta. Me. Pálla surruptást mihi?
Pe. Víden ut te sceléstus captat? huíc surruptast, nón tibi:
Nám profecto tíbi surrupta si ésset, salua núnc foret.
Me. Níl mihi tecumst. séd tu quid ais? Ma. Pálla, inquam, periít domo.
Me. Quís eam surrupuít? Ma. Pol istuc ílle scit qui illam ápstulit.
Me. Quís is homost? Ma. Menaéchmus quidam.
Me. Édepol factum néquiter.
Quís is Menaechmust? Ma. Tú istic, inquam. Me. Égone? Ma. Tu. Me. Quis árguit?
Ma. Égomet. Pe. Et ego: atque huíc amicae détulisti Erótio.
Me. Égon dedi? Pe. Tu, tú istic, inquam. uín adferri nóctuam,
Quaé tu tu usque dícat tibi? nam nós iam defessí sumus.
Me. Pér Iouem deosque ómnis adiuro, úxor, — satin hoc ést tibi? —

641 nouit *Acidalius*, noui *Mss.* 643 audiat qui adest *B*, audeat qui ades *C*, audi atque huc ades *Ritschl.* 644 sim *add. Lambinus.* 645 mihi *Lambinus*, tibi *Mss.* 646 uiden ut te *Lambinus*, uiden te uti *Ritschl*, uident ut *BC*, capiat *Mss. corr. Camerarius.* 647 nunc *Camerarius*, non *Mss.* 650 is *Brix*, hic *Mss.*

Nón dedisse — Pe. Immo hércle uero nós, non falsum dícere.
Me. Séd ego illam non cóndonaui, séd sic utendám dedi.
Ma. Équidem ecastor tuám nec chlamydem dó foras nec pállium
Quoíquam utendum. múlierem aequomst uéstimentum múliebre
Dáre foras, uirúm uirile. quín refers pallám domum? 660
Me. Égo faxo referétur. Ma. Ex re túa, ut opinor, féceris:
Nám domum numquam íntroibis, nísi feres pallám simul.
Éo domum. Pe. Quid míhi futurumst, quí tibi hanc operám dedi?
Ma. Ópera reddetúr, quando quid tíbi erit surruptúm domo.
Pe. Íd quidem edepol númquam erit: nam níhil est, quod perdám, domi. 665
Quá uirum qua uxórem di uos pérdant. properabo ád forum:
Nam éx hac familiá me plane éxcidisse intéllego.
Me. Mále mi uxor sesé fecisse cénset, quom exclusít foras:
Quási non habeam, quo íntro mittar, álium meliorém locum.
Sí tibi displiceó, patiundum: at plácuero huic Erótio. 670
Quaé me non exclúdet ab se, séd apud se occludét domi.
Núnc ibo, orabo út mihi pallam réddat, quam dudúm dedi.
Áliam illi redimám meliorem. heus, écquis hic est iánitor?
Áperite atque Erótium aliquis éuocate ante óstium.

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662 introd ibis *Ritschl, Brix.* 666 cum uiro cum uxore *Mss.*, quom uirum tum uxorem *Ritschl*, qua uirum qua uxorem *Fleckeisen.*

EROTIVM. MENAECHMVS I.

Er. Quís hic me quaerit? Me. Síbi inimicus mágis
quist quam aetatí tuae.
Er. Mí Menaechme, cúr ante aedis ástas? sequere intró.
Me. Mane.
Scín quid est, quod ego ád te uenio? Er. Scío, ut tibi
ex me sít uolup.
Me. Ímmo edepol pallam íllam, amabo té, quam tibi
dudúm dedi,
Míhi eam redde: uxór resciuit rem ómnem, ut factumst,
órdine.
Ego tibi redimám bis tanto plúris pallam, quám uoles.
Er. Tíbi dedi equidem illam, ád phrygionem út ferres,
pauló prius,
Ét illud spinter, út ad aurificem férres, ut fierét nouom.
Me. Míhi tu ut dederis pállam et spinter? númquam
factum réperies.
Nam égo quidem postquam íllam dudum tíbi dedi atque
abii ád forum,
Núnc redeo, nunc té postillac uídeo. Er. Video, quám
rem agis:
Quaé conmisi, ut mé defrudes, ád eam rem adfectás
uiam.
Me. Néque edepol te défrudandi caúsa posco: quín tibi
Díco uxorem résciuisse. Er. Néc te ultro oraui út dares:
Túte ultro ad me détulisti, dédisti eam donó mihi:

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675 quist *add. Ritschl.* 677 uolup *Pylades*, uoluptas *Mss.* 680 quam *Mss.*, quom *Brix.* 681 ferres *Mss.*, deferres *Fleckeisen*, paulo ius *BC*, dedi equidem illanc, ad phrygionem ut ferres, tibi paulo prius *Ritschl.* 683 ut tu *B*, reperies *Priscian*, repereris *Ritschl*, releceris *B*, relegeris *C.* 686 quae *Bothe*, quia *Mss.*

Eándem nunc repóscis. patiar: tíbi habe*to*, aufer: útere
Vél tu, uel tua úxor, uel etiam ín loculos conpíngite.
Tu húc post hunc diém pedem intro nón feres, ne frústra sis:
Quándo tu me béne merentem tíbi habes despicátui.
[Nísi feres argéntum, frustra's: mé ductare nón potes.
Áliam posthac ínuenito, quám habeas frustrátui.]
Me. Nímis hercle iracúnde tandem. heús tu, tibi dicó, mane.
Rédi. etiamne astás? etiam audes meá reuorti grátia?
Ábiit intro, occlúsit aedis. núnc ego sum exclusíssumus:
Néque domi neque ápud amicam míhi iam quidquam créditur.
Íbo et consulam hánc rem amicos, quíd faciundum cénseant.

ACTVS IV.

MENAECHMVS II. MATRONA.

Me. Nimis stúlte dudum féci, quom marsúppium
Messénioni cum árgento concrédidi.
Inmérsit aliquo sése credo in gáneum.
Ma. Prouísam, quam mox uír meus redeát domum.
Sed éccum uideo: sálua sum, pallám refert.
Me. Demíror, ubi nunc ámbulet Messénio.

690 habeto *Ritschl*, habe *Mss.*, i tibi habe *Müller*. 691 loculos *Balbach*, oculos *Mss.* 694 frustra me ductare *Mss. corr. Ritschl.* 696 nimis iracunde hercle *Mss.*, nimis hercle iracunde *Seyffert*.

MA. Adíbo atque hominem accípiam quibus dictís meret.
Non té pudet prodíre in conspectúm meum,
Flagítium homonis, cum ístoc ornatú? ME. Quid est?
Quae té res agitat, múlier? MA. Etiamne, ínpudens,
Muttíre uerbum unum aúdes aut mecúm loqui?
ME. Quid tándem admisi in me, út loqui non aúdeam?
MA. Rogás me? *o* hominis ínpudentem audáciam.
ME. Non tú scis, mulier, Hécubam quaproptér canem
Graii ésse praedicábant? MA. Non equidém scio.
ME. Quia idém faciebat Hécuba, quod tu núnc facis.
Omnía mala ingerébat, quemquem aspéxerat:
Itaque ádeo iure coépta appellarist canes.
MA. Non égo istaec *tua* flagítia possum pérpeti:
Nam méd aetatem uíduam *hic* esse máuelim,
Quam istaéc flagitia túa pati, quae tú facis.
ME. Quid id ád me, tu te núptam possis pérpeti,
An sís abitura a tuó uiro? an mos híc itast,
Peregríno ut adueniénti narrent fábulas?
MA. Quas fábulas? non, ínquam, patiar praéterhac,
Quin uídua uiuam, quám tuos mores pérferam.
ME. Meá quidem hercle caúsa uidua uíuito
Vel úsque dum regnum óptinebit Iúppiter.
MA. Ne istúc mecastor iám patrem arcessám meum
Atque eí narrabo túa flagitia quaé facis.
Ei, Décio, quaere meúm patrem, tecúm simul
Vt uéniat ad me: ita rém *natam* esse dícito.

---

707 aeret *BaC*, maeret *Bb*, meret *Nonius*, *p.* 468. 709 flagitium hominis *Mss.*, flagitium homonis *Brix*, hominis flagitium *Wagner*. 710 queres te *BC*, quae res ted *Ritschl*, quae te res *Brix*. 713 o *add. Pylades*. 719 tua *add. Ritschl*. 720 hic *add. Brix*. 722 tu *Mss.*, tun *Bothe*. 723 annos ita est hoc *B corr. Bothe*. 730 ei *Mss.*, i *Camerarius*. 732 natam *add. Ritschl*.

Iam ego áperiam istaec túa flagitia. ME. Sánan es ?
Quae méa flagitia ? MA. Pállas atque aurúm meum
Domó suppilas *tú* tuae uxori ét tuae
Degéris amicae. sátin haec recte fábulor ?
ME. Heu, hércle, mulier, múltum et audax ét mala es.
Tun tíbi hanc surruptam dícere audes, quám mihi
Dedit ália mulier, út concinnandám darem ?
MA. Haud míhi negabas dúdum surrupuísse te :
Nunc eándem ante oculos áttines ? non té pudet ?
ME. Quaeso hércle, mulier, sí scis, monstra quód bibam,
Tuám qui possim pérpeti petulántiam.
Quem tú *med* hominem *esse* árbitrere, néscio :
Ego té simitu nóui cum Portháone.
MA. Si mé derides, át pol illum nón potes,
Patrém meum, qui huc áduenit. quin réspicis ?
Nouístin tu illum ? ME. Nóui cum Calchá simul :
Eodém die illum uídi, quo te ante húnc diem.
MA. Negás nouisse mé ? negas patrém meum ?
ME. Idem hércle dicam, sí auom uis addúcere.
MA. Ecástor pariter hóc atque alias rés soles.

SENEX. MATRONA. MENAECHMVS II.

SE. Vt aétas meást atque ut hóc usus fáctost,
Gradúm proferám, progredíri properábo.

---

734 pallas *Vahlen*, pallam *Mss.* 735 tu *add. Müller.* 738 hanc surruptam *Mss.*, surruptam hanc *Bothe, Ritschl.* 740 at *Mss.*, haut *Ritschl.* 744 med *add. Ritschl*, esse *add. Camerarius*, arbitrere *Luchs*, arbitrare *Mss.*, quem tu esse homonem me arbitrere *Bergk.* 745 si me tu *B*, simeñtu *C*, simitu *Camerarius*, Porthaone *Mss.*, Parthaone *Camerarius.* 748 Calcha *Priscian*, Calchantes *B*, Calchante *C.* 754 progrediri *Bothe*, progredi *Mss.*

Sed íd quam mihí facile sít, haud sum fálsus.
Nam pérnicitás deserít: consitús sum
Senéctute: onústum geró corpus: uíres
Relíquere. ut aétas mala mérs est mala térgo!
Nam rés plurumás pessumás, quom aduenít,
Adfert, quás si autumem ómnis, nimís longus sér-
most.
Sed haéc res mihi ín pectore ét corde cúraest,
Quidnam hóc sit negóti, quod fília sic
Repénte expetít med, ut ád sese irem.
Néc quid id sít mihi, cértius facit,
Quód uelit, quod méd arcessat.
Verúm propemodúm iam sció, quid siét rei:
Credó cum uiró litigiúm natum esse áliquod.
Ita ístaec solént, quae uirós subseruíre
Sibí postulánt, dote frétae, feróces.
Etílli quoque haúd abstinént saepe cúlpa.
Verúmst modus tamén, quoad pati úxorem opórtet,
Nec pól filia úmquam patrem árcessit ád se,
Nisi aút quid commísit *uir* aút iurgi est caúsa.
Sed íd quicquid ést, iam sciam. átque eccam eámpse
Ante aédis et éius uirúm uideo trístem.

---

755 mihi facile sit *Weise*, facile sit mihi *Mss.* 758 mala est mer (merx *BbC*) mala ergost *BC*, mala est mers mala est ergo *Nonius*, mala merx mala est tergo *Turnebus*, *Gruter*, malast merces tergo *Ritschl*, mala mers est mala tergo *Brix*. 760 fert *Ba*, affert *BbC*, si iam *Ritschl*, nunc si *Fleckeisen*, si hic *Wagner*. 761 cura est *Ba*, curae est *corr. B*, dura est *C*. 763 med *Brix*, me *Mss.* 765 quid *Mss.*, quod *Ritschl* (*bis*), med *Brix*, me *Mss.*, arcessat *Lambinus*, accersit *Mss.* 772 arcessit *Lambinus*, accersit *Mss.* 773 commisi *B*, commissumst *Ritschl*, uir *add. Seyffert.* 774 quicquid id est *Mss.*, id quicquid est *Bothe.* 775 tristem uirum uideo *Mss.*, uirum tristem uideo *Bothe*, uirum uideo tristem *Brix.*

Id ést, quod suspicábar.
Áppellabo hanc. MA. Íbo aduorsum. sálue multum, mí pater. 775 R
SE. Sálua sis. saluén aduenio? sáluen arcessí iubes?
Quíd tu tristis és? quid ille autem ábs te iratus déstitit?
Néscio quid uos uélitati éstis inter uós duo. 780
Lóquere, uter meruístis culpam, paúcis: non longós logos.
MA. Núsquam equidem quicquám deliqui: hoc prímum te absoluó, pater: 780 R
Vérum uiuere híc non possum néque durare ulló modo:
Proín tu me hinc abdúcas. SE. Quid istuc aútemst?
MA. Ludíbrió, pater,
Hábeor. SE. Vnde? MA. Ab íllo, quoi me mándauisti, meó uiro. 785
SE. Ecce autem litígium. quotiens tándem *ego* edixí tibi,
Vt caueres, neúter ad me irétis cum querimónia? 785 R
MA. Quí ego istuc, mi páter, cauere póssum? SE. Men intérrogas?
* * * * * * * *
Nísi non uis. quotiéns monstraui tíbi, uíro ut morém geras?
Quíd ille faciat, né id obserues, quó eat, quid rerúm gerat. 790
MA. Át enim ille hinc amát merétricem ex próxumo.
SE. Sané sapit: 790 R
Átque ob istanc indústriam etiam fáxo amabit ámplius.
MA. Átque ibi potat. SE. Tuá quidem ille caúsa potabít minus,

---

777 uorsum *Mss.*, aduorsum *Pylades*. 778 accersi *Mss.*, saluen *Mss.*, saluaen *Gronovius*, saluen *Mss.*, saluan *Gronovius*. 780 ueliati *Mss.*, uelitati *Festus*, *Nonius*, duo *Nonius*, duos *Mss.* 783 hic uiuere *B.* 786 ego *add. Ritschl.* 788 ego *om. C.* 790 quod ille *Wagner*. 793 tua *Mss.*, tuan *Pylades*, *Ritschl.*

Sí illic, siue alibí lubebit? quae haéc málum inpudéntiast?
Vna opera prohibére, ad cenam né promittat, póstules,
Néue quemquam accípiat alienum ápud se. seruirin tibi
Póstulas uirós? dare unad ópera pensum póstules,
Ínter ancillás sedere iúbeas, lanam cárere.
MA. Nón equidem mihi te áduocatum, páter, adduxi, séd uiro:
Hínc stas, illim caúsam dicis. SE. Sí ille quid delíquerit,
Múlto tanto illum áccusabo, quám te accusaui, ámplius.
Quándo te auratam ét uestitam béne habet, ancillás, penum
Récte praehibet, méliust sanam, múlier, mentem súmere.
MA. Át ille suppilát mihi aurum et pállas ex arcís domo:
Mé despoliat, mea órnamenta clam ád meretrices dégerit.
SE. Mále facit, si istúc facit: si nón facit, tu mále facis,
Quae ínsontem insimulés. MA. Quin etiam núnc habet pallám, pater,
Ét spinter, quod ad hánc detulerat: núnc, quid resciui, refert.

---

796 neque *B*, se *Acidalius*, te *Mss.* 797 una *Mss.*, unad *Brix*, una te *Wagner*, illi una *Ritschl.* 798 carere *Varro, de L. L. VII.* 54, *p.* 339 *Sp.*, carpere *Mss.* 801 tanta *BCD.* 802 ancillas penum *Pylades*, anpillaspen *BC.* 803 melius sanam est *BC*, meliust sanam *Ritschl.* 804 modo *Mss.*, domo *Acidalius.* 805 iam *B*, tiam me *C*, clam *Acidalius.* 808 et *F om. BC.*

Se. Iám égo ex hoc, ut fáctumst, scibo: *adíbo* ad hominem atque *ád*loquar.
Díc mi istuc, Menaéchme, quid uos díscertatis, út sciam.
Quíd tu tristis és? quid illa autem ábs te irata déstitit? 810 R
Me. Quísquis es, quicquíd tibi nomenést, senex: summúm Iouem
Deósque do testís. Se. Qua de re aut quóius rei rerum ómnium?
Me. Mé neque isti mále fecisse múlieri, quae me árguit
Hánc domo ab se súrrupuisse * * 815
* * * ábstulisse déierat. 815 R
Sí ego intra aedes húius umquam, ubi hábitat, penetrauí *pedem*,
Ómnium hominum exópto ut fiam míserorum misérrumus.
Se. Sánun es, qui istúc exoptes, aút neges te umquám pedem
Ín eas aedis íntulisse ubi hábitas, insaníssume? 820
Me. Tún, senex, aís habitare méd in illisce aédibus? 820 R
Se. Tú negas? Me. Nego hércle uero. Se. Immo hércle ridiculé negas;
Nísi quo nocte hac *ex*migrasti. cóncede huc *sis*, fília.

---

809 sibo *BC*, scibo *Camerarius*, adibo *add. Ritschl*, adquemloquar *BC corr. Pylades*. 810 quid *Ritschl*, *Becker*, quod *Mss.*, discertatis *DaF*, *Ritschl*, dissertatis *BCDb*, disceptatis, *Colvius*. 811 tutrix *BCDa*, tristis *Db*, destituis *B*, dedistitus *CD*, destitit *Dousa*. 813 detestes *BC*, do testes *Gruter*. 817 pedem *add. Pylades*. 819 nec est umquam *B*, nec est eumquam *C corr. FZ*. 820 intulis *BC*, intulisse *FZ*. 821 me in *B*, metdin *C*, med in *Gruter*. 822 immo hercle *Vahlen*, immo hec *B*, nimio hoc *Ritschl*, ridicule *Studemund*, ludere *B*, peiure *Seyffert*. 823 hac *Camerarius*, ac *Mss.*, migrasti *Mss.*, emigrasti *Itali*, exmigrasti *Ritschl*, hac *Mss.*, huc *Camerarius*, sis *add. Acidalius*.

Quíd tu ais? num hinc éxmigrastis? MA. Quem ín locum aut *quam* ob rem, óbsecro?
SE. Nón edepol sció. MA. Profecto lúdit te hic: non tú tenes?
Iám uero, Menaéchme, satis iocátu's: nunc hanc rém gere.
ME. Quaéso, quid mihi técumst? unde aut quís tu homo's? *sanán* tibi
Méns est aut adeo ísti, quae moléstast mihi quoquó modo?
MA. Víden tu illic oculós liuere? ut uíridis exoritúr colos
Éx temporibus átque fronte: ut óculi scintillánt, uide.
* * * * * * * *
ME. Heí mihi, insaníre me aiunt, últro quom ipsi insániunt.
Quíd mihi meliust quám *ut*, quando illi me ínsanire praédicant,
Égo*met* me adsimulem ínsanire, ut íllos a me apstérream?
MA. Vt pandiculans óscitatur. quíd nunc faciam, mí pater?
SE. Cóncede huc, mea gnáta, ab istoc quám potest longíssume.
ME. Eúoe Bacche: heu, Brómie, quo me in síluam uenatúm uocas?

---

824 exmigrasti *B*, emigrastis *Acidalius*, quam *add. Beroaldus*. 825 tute *Mss.*, te *Ritschl*, tu *Müller*, *Brix*. 826 locatus *Mss.*, iocatus es *Camerarius*, *Ritschl*, gere *Studemund*, *Spengel*, age *Ritschl*, agere *Mss.* 827 sanan *add. Weise*. 828 mens est *add. Weise*, mihi molesta est *Mss.*, molestast mihi, *Ritschl*. 829 illic *Ritschl*, illi *Mss.*, iure reutuiridis *C*, uire . . . uiridis (*corr.* uirere ut uiridis) *B*, liuere ut uiridis *Ritschl*. 832 ut *Ritschl*. 833 ego me *Mss.*, ego me ut, *Ritschl*, egomet me, *Müller*. 836 eubiatque heu bromie *CD*, eum atque heu bromie *B*, euhoe atque heu Bromie, *Saracenus*, *Camerarius*, euoe Bacche: heu Bromie *Ritschl*.

Aúdio, sed nón abire póssum ab his regiónibus:
Íta illa me ab laeuá rabiosa fémina adseruát canis:
Póstę autem illic hírcus caluos, quí saepe aetate ín sua
Pérdidit ciuem ínnocentem fálso testimónio.
Se. Vaé capiti tuo. Me. Écce Apollo mi éx oraclod ímperat,
Vt ego illic oculós exuram lámpadibus ardéntibus.
Ma. Périi, mi patér: minatur míhi oculos exúrere.
Se. Fília, heus. Ma. Quid ést? quid agimus? Se. Quíd, si ego huc seruós cito?
Íbo, adducam qui húnc hinc tollant ét domi deuínciant,
Príus quam turbarúm quid faciat ámplius. Me. Enim haéreo:
Ni óccupo aliquod míhi consílium, hí domum me ad se aúferent.
Púgnis me uótás in huius óre quicquam párcere,
Ní iam *ex* meis oculís abscedat máxumam in malám crucem?
Fáciam quod iubés, Apollo. Se. Fúge domum quantúm potest,
Ne híc te obtúndat. Ma. Fúgio. amabo, ádserua istunc mí pater,
Né quo hinc abeat. súmne ego mulier mísera, quae illaec aúdio?
Me. Haúd male illanc *á me* amoui. núnc hunc inpurís-sumum,

---

839 poste *Ritschl*, post te *Mss.*, illic hircus caluos *Müller*, illic hircus alius *Beroaldus*, *Pylades*, illi circo salus *Mss.* 841 oraclo *CD*, oraculo *B*, oraclod *Ritschl.* 842 illi *BC*, illic *Ritschl.* 846 enim *Ba*, enim uero *Bb*, enim ereo *CD*, enim haereo *Ussing*, enim iam reor *Ritschl.* 849 ex *add. Camerarius*, maxumam in malam crucem *Ritschl*, in malam magnam crucem *Mss.* 850 potest *B*, potes *CD*. 853 a me *add. Bothe.*

Bárbatum, tremulúm Tithonum, quí cluet Cucinó patre,
Íta mihi imperás, ut ego huius mémbra atque ossa atque
ártua
Cómminuam illo scípione, quem ípse habet. Se. Dabitúr
malum,
Mé quidem si attígeris aut si própius ad me accésseris.
Me. Fáciam quod iubés: securim cápiam ancípitem atque
húnc senem
Ósse fini dédolabo ássulatim *ei* uíscera.
Se. Énim uero illud praécauendumst átque adcurandúm
mihi.
Sáne ego illum metuo, út minatur, né quid male faxít mihi.
Me. Múlta mihi imperás, Apollo. núnc equos iunctós iubes
Cápere me indomitós, ferocis, átque in currum inscéndere,
Vt ego hunc proterám leonem uétulum, olentem, edéntu-
lum.
Iam ádstiti in currúm: iam lora téneo, iam stimulum ín
manu.
Ágite equi, facitóte sonitus úngularum appáreat:
Cúrsu celeri fácite inflexa sít pedum pernícitas.
Se. Míhin equis iunctis minare? Me. Écce, Apollo, dénuo
Mé iubes facere ínpetum in eum, qui *híc* stat, atque occídere.
Séd quis hic est, qui mé capillo hínc de curru déripit?
Ímperium tuóm demutat átque edictum Apóllinis.
Se. Heu, hércle morbum acútum. di, uostrám fidem:
* * * *

---

854 titanum *Mss.*, Tithonum *Meursius*, cycno prognatum patre *Mss.*, qui cluet Cucino patre *Priscian*, *Ritschl.* 855 artus *B.* 859 ei *add. Brix.* 860 adcurādumsi *BC*, *corr. Itali.* 864 uetulum *Gulielmus*, etulum *Mss.*, edentulum *Pius*, edentius *Mss.* 865 manu *Brix*, manust *Mss.* 867 inflexa *Dousa*, inflexu *Mss.* 869 hic *add. Bothe.* 872 acutum *Spengel*, acrem ac durum *Mss.*

Vel híc, qui insanit, quám ualuit pauló prius.
Ei dérepente tántus morbus incidit.
Eibó átque arcessam médicum iam quantúm potest.
Me. Iamne ísti abierunt quaéso ex conspectú meo,
Qui uí me cogunt, út ualidus insániam?
Quid césso abire ad náuem, dum saluó licet?
* * * * * *
Vosque ómnis quaeso, sí senex reuénerit,
Ne me índicetis, quá platea hinc aufúgerim.

ACTVS V.

SENEX.

Lumbí sedendo*d*, óculi spectandó dolent,
Manéndo medicum, dúm se ex opere récipiat.
Odiósus tandem uíx ab aegrotís uenit.
Ait se óbligasse crús fractum Aesculápio,
Apóllini autem brácchium. nunc cógito,
Vtrúm me dicam dúcere medicum án fabrum.
Atque éccum incedit. móue formicinúm gradum.

MEDICVS. SENEX.

Me. Quid illi ésse morbi díxeras? narrá, senex.
Num láruatus aút cerritust? fác sciam.
Num eúm ueternus aút aqua intercús tenet?

881 nime *Mss.*, ne ei iam *Ritschl.* 882 sedendo *Mss.*, sedendod *Ritschl.* 886 brachium *Mss.* 887 medicum ducere *Ritschl.* 889 esset illi *Mss.*, illi esse *Ritschl.* 890 laruatust *Ritschl*, cerritus *Mss.*, cerritust *Brix.*

Se. Quin eá te causa dúco, ut id dicás mihi
Atque íllum ut sanum fácias. Me. Perfacile íd quidemst.
Sanúm futurum, méa ego id promittó fide.
Se. Magná cum cura ego íllum curarí uolo. 895
Me. Quin sóspitabo plús sescentos ín dies.
Ita illúm cum cura mágna curabó tibi.
Se. Atque éccum ipsum hominem. Me. Ópseruemus,
quám rem agat.

MENAECHMVS I. SENEX. MEDICVS.

Me. Édepol ne hic diés peruorsus átque aduorsus mi óptigit:
Quaé me clam ratús sum facere, ea ómnia *hic* fecít palam 900
Párasitus, qui mé conpleuit flágiti et formídinis,
Méus Vlixes, suó qui regi tántum conciuít mali:
Quém ego homonem, sí quidem uiuo, uítad euoluám sua.
Séd ego stultus súm, qui illius ésse dico, quaé meast:
Meó cibo et sumptu éducatust: ánima priuabó uirum. 905
Cóndigne autem haec méretrix fecit, út mos est meretrícius:
Quía rogo pallam, út referatur rúrsum ad uxorém meam,
Míhi se ait dedísse. heu, edepol né ego homo uiuó miser.
Se. Aúdin quae loquitúr? Med. Se miserum praédicat.
Se. Adeás uelim.

---

894 mea ego id *DFZ* me aeco id *B*. 896 sospitabo *Ritschl*, suspirabo *Mss.*, sescenta *Mss. corr. Camerarius*. 897 ego illum *Mss.*, ego *om. Ritschl*. 900 quem eclam *B corr. Ritschl*, ea omnia *Mss.*, omnia ea *Bothe*, hic *add. Müller*. 903 uita *Mss.*, uitad *Bücheler*, *Ritschl*, homonem *Brix*, hominem *Mss.* 904 mea est *Camerarius*, mea sit *Mss.*

MED. Sáluos sis, Menaéchme. quaeso, cúr apertas brácchium ?
Nón tu scis, quantum ísti morbo núnc tuo faciás mali ?
ME. Quín tu te suspéndis ? SE. Ecquid séntis ? MED. Quid ni séntiam ?
Nón potest haec rés ellebori únguine optinérier.
Séd quid ais, Menaéchme ? ME. Quid uis ? MED. Díc mihi hoc quod té rogo :
Álbum an atrum uínum potas ? ME. Quíd tibi quaesitóst opus ?
MED. * * * * ME. Quín tu is in malám crucem ?
SE. Iam hércle occeptat ínsanire prímulum. ME. Quin tú rogas,
Púrpureum panem án puniceum sóleam ego esse an lúteum ?
Sóleamne esse auís squamossas, píscis pennatós ? SE. Papae,
Aúdin tu, ut delíramenta lóquitur ? quid cessás dare
Pótionis áliquid, prius quam pércipit insánia ?
MED. Máne modo : etiam pércontabor ália. SE. Occidis fábulans.
MED. Díc mihi hoc : solént tibi umquam óculi duri fíeri ?
ME. Quíd ? tu me lucústam censes ésse, homo ignauíssume ?
MED. Díc mihi, en umquam íntestina tíbi crepant, quod séntias ?

---

913 iungere *Mss.*, unguine *Lachmann*, uno unguine *Müller*, iugere *Ussing*. 917 tu rogas *Bothe*, tu me interrogas *Mss.* 919 squamosas *Itali*, quam ossas *B*, quamosas *C*. 922 fabulans *Acidalius*, fabulam *Mss.* 923 oculis umquam duri fieri *Ritschl.* 925 me hie numquam *BC corr. Italí.*

Me. Vbi satur sum, núlla crepitant: quándo esurio, túm crepant.
Med. Hóc quidem edepol haú pro insano uérbum respondít mihi.
Pérdormiscin tu úsque ad lucem? fácilin tu *ob*dormís cubans?
Me. Pérdormisco [sí * * * *:
Óbdormisco] sí resolui árgentum, quoi débeo.
Med. * * * * * *
* * * * * * * *
Me. Quí te Juppitér dique omnes, pércontator, pérduint.
Med. Núnc homo insaníre occeptat. de íllis uerbis cáue tibi.
Se. Ímmo melior núnc quidemst de uérbis, prae ut dudúm fuit:
Nám dudum uxorém suam esse aiébat rabiosám canem.
Me. Quíd ego dixi? Se. Insánisti, inquam. Me. Égone? Se. Tu istic, quí mihi
Étiam me iunctís quadrigis mínitatu's prostérnere.
Me. * * * * * *
Se. Égomet haec te uídi facere: égomet haec ted árguo.
Me. Át ego te sacrám coronam súrrupuisse Ióui *scio*:
Ét ob eam rem in cárcerem ted ésse conpactúm scio:
Ét postquam es emíssus, caesum uírgis sub furcá scio:
Túm patrem occidísse et matrem uéndidisse etiám scio.

---

928 perdormiscin usque *Mss.*, tu *add. Ritschl*, dormis curans *Mss. corr. Scioppius, Acidalius.* 933 perdunt *Mss. corr. Pius.* 935 melior *Brix*, nestor *B*, noster *Ritschl.* 937 insanus *Mss.*, insanisti *Ritschl.* 940 te *Mss.*, ted *Guyet, Ritschl.* 941 Iovis *Mss.*, Iovis scio *Ritschl*, Ioui scio *Camerarius.* 942 te deesse *B*, ted esse *Camerarius.* 943 suffurca *Ba.*

Sátin haec pro sanó male dicta mále dictis respóndeo ?
Se. Óbsecro hercle, médice, propere, quídquid facturú's, face.
Nón uides hominem ínsanire ? Med. Scín quid facias óptumumst ?
Ád me face uti déferatur. Se. Ítane censes ? Med. Quíppini ?
Íbi meo arbitrátu potero cúrare hominem. Se. Age, út lubet.
Med. Hélleborum potábis faxo *hosce* áliquos uigintí dies.
Me. Át ego te pendéntem fodiam stímulis trigintá dies.
Med. I, árcesse homines, quí illunc ad me déferant.
Se. Quot sunt satis ?
Med. Proínde ut insaníre uideo, quáttuor, nihiló minus.
Se. Iam híc erunt. adserua tu istunc, médice. Med. Immo ego *ab*ibó domum,
Vt parentur, quíbus paratis ópus est. tu seruós iube
Húnc ad me feránt. Se. Iam ego illic fáxo erit. Med. Abeó.
Se. Vale.
Me. Ábiit socerus, ábiit medicus: sólus sum. pro Iúppiter,
Quíd illuc est, quod núnc me hisce homines ínsanire praédicant ?

---

946 maledice *Mss.*, medice *Itali*, quidquid *Mss.*, si quid *Luchs*, *Hermes VIII.* 118 *ff.* 947 optumumst *Mss.*, optumum *Ritschl.* 948 ut id eferatur *C*, ut deferatur *B corr. Acidalius.* 950 hosce *add. Brix* (hos *add. Müller*). 952 Larcesse *BC corr. Pareus*, illum *Mss.*, illunc *Camerarius.* 954 ego *om. C*, ibo *Mss.*, abibo *Schwabe.* 955 tuos *B*, tus *C*, tu *FZ*, *Schwabe.* 957 nunc solus sum *Mss.*, nunc *om. Weise.* 958 nunc *add. Müller*, me hic *Mss.*, hice me *Ritschl.*, me hisce *Brix.*

Nam équidem, postquam gnátus sum, numquam aégrotaui
unúm diem.
Néque ego insanió neque pugnas égo nec litis coépio.
Sáluos saluos álios uideo: nóui homones, ádloquor.
Án illi, perperam ínsanire *qui* áiunt me, ipsi insániunt?
Quíd ego nunc faciám? domum ire cúpio: *at* uxor nón sinit;
Húc autem nemo íntro mittit. nímis prouentumst né-
quiter.
Híc ero usque: ad nóctem saltem, crédo, intro mittár
domum.

MESSENIO. (MENAECHMVS I.)

Spectámen bonó seruo id ést, qui rem erílem,
Procúrat, uidét, collocát, cogitátque,
Vt ábsente eró rem erí diligénter
Tutétur, quam si ípse adsit, aút rectiús.
Tergúm quam gulám, crura quám uentrem opór-
tet
Potióra esse, quoí cor modéste sitúmst.
Recórdetur íd,
Qui níhili sunt, quid ís preti
Detúr ab suis erís,
Ignáuis, improbís uiris.
Verbéra, compedés,
Molaé, lassitúdo, famés, frigus dúrum:

960 ego nec *Ritschl*, neque ego *Mss.* 961 noui homines *Mss.*, noui ego homines *Ritschl*, probe noui homines *Wagner*, noui homones *Brix.* 962 qui *add. Ritschl.* 963 at *add. Camerarius.* 965 ero *Pius*, ergo *BC*, hic ergo usque ad noctem si astem *Ussing.* 968 rem sui *Ritschl*, tam rem *Ussing.* 971 scitumst *Langen*, modestumst *Bergk.* 972 recorde cordetur *B*, recordetur qui sunt nihili, is quid preti *Ritschl.* 977 molae, magna lassitudo *Mss.*, magna *om. Ritschl.*

Haec prétia sunt ignáuiae. id égo malum male métuo.
Proptérea bonum esse cértumst potius quám malum.
Magis múlto patior fácilius ego uérba, uerbera ódi:
Nimióque edo lubéntius molitúm quam molitum praehíbeo.
Proptérea eri imperium éxsequor, bene ét sedate séruo id:
Eóque exemplo séruio, tergo ín rem ut arbitro ésse.
Atque íd mihi prodest. álii, ut esse in suám rem ducunt, íta sint:
Ego íta ero, ut me esse opórtet. id *si* adhíbeam, culpam abstíneam,
Eró *meo* ut omnibus ín locis sim praésto, metuam haud múltum.
Propést, quando haec *mea méus* erus ob fácta prétium exsóluet.
Postquam ín tabernam uása et seruos cónlocaui, ut iússerat,
Ita uénio aduorsum. núnc foris pultábo, adesse ut mé sciat,
Átque eum ex hoc sáltu damni sáluom ut educám foras.
Séd metuo ne séro ueniam dépugnato proélio.

---

978 male malum *B.* 979 certumst potius quam malum esse *Langen.* 980 nam magis *Mss.*, ego *om. B.* 981 quam praehibeo a me *Ritschl*, quam molitum phibeo *Mss.* 983 eoque *Ritschl*, ego *Mss.* 984 alii esse ita ut in rem esse ducunt, sint *B corr. Ritschl.* 985 metum id mihi adhibeam culpa abstineam *B corr. Ritschl.* 986 meo *add. G. Hermann*, metuam haud *Gruter*, metum aut *BC.* 987 mea meus *add. Ritschl*, quando ceruso fatiam (faciam) *BC.* 990 neque utrum *BCD*, meumque erum *Ritschl*, meque et erum *Koch*, atque eum *Brix.*

SENEX. MENAECHMVS I. LORARII. MESSENIO.

SE. Pér ego uobis deós atque homines díco, ut imperíum
meum
Sápienter habeátis curae, quae ímperaui atque ímpero.
Fácite illic homo iam ín medicinam ablátus sublimén
siet
Nísi quidem uos uóstra crura aut látera nihili pénditis.
Cáue quisquam, quod illíc minitetur, uóstrum flocci fécerit.
Quid státis? quid dubitátis? iam sublímen raptum opór-
tuit.
Ego íbo ad medicum: praésto ero illi, quóm uenietis.
ME. Óccidi.
Quid hoc ést negoti? quíd illisce homines ád me currunt,
óbsecro?
Quid uóltis uos? quid quaéritatis? quíd me circumsí-
stitis?
Quo rápitis me? quo fértis me? perii. óbsecro uostrám
fidem,
Epidámnienses súbuenite cíues. quin me míttitis?
MES. Pro di ímmortales, óbsecro, quid ego óculis aspició
meis?
Erúm meum indigníssume nesció qui sublimén ferunt.
ME. Ecquís suppetias mi aúdet ferre? MES. Ego, ere,
aúdeo audacíssume.
O fácinus indignum ét malum,
Epidámnii ciués, erum
Meum híc in pacato óppido

---

994 sublimen *B*, sublimem *C*, sublimis *Pylades*. 995 nihil *B*, nihili *Z*. 997 sublimen *B*, sublimem *DZ*. 999 illic *Mss.*, illisce *Brix*. 1004 sublimen *B*, sublimem *DbZ*. 1005 audeo *add. Schwabe*.

Lucí derupier ín uia,
Qui líber ad uos uénerit.
Míttite istunc. ME. Óbsecro te, quísqui's, operam mi út duis,
Neú sinas in me ínsignite fíeri tantam iniúriam. 1010
MES. Ínmo operam dabo ét defendam et súbuenibo sédulo.
Númquam te patiár perire: mé perirest aéquius. 1010 R
Éripe oculum istíc, ab umero quí tenet te, ere, óbsecro.
Hísce ego iam seméntem in ore fáciam pugnosque óbseram.
Máxumo hercle hodié malo uostro ístunc fertis. míttite. 1015
ME. Téneo ego huic oculúm. MES. Face ut oculi lócus in capite appáreat.
Vós scelestos, uós rapacis, uós praedones. LO. Périimus. 1015 R
Óbsecro hercle. MES. Míttite ergo. ME. Quíd me uobis táctiost?
Pécte pugnis. MES. Ágite abite: fúgite hinc in malám crucem.
Ém tibi etiam: quía postremus cédis, hoc praemí feres. 1020
Nímis bene ora cómmetaui atque éx mea senténtia.
Édepol, ere, ne tíbi suppetias témperi aduení modo. 1020 R

1009 mittit is tunc *B*, mittitis tunc *C corr. Gruter*, mihi ut des *B*, mihi uides *CD corr. Ritschl.* 1011 et operam *Mss.*, et *om. Guyet.* 1012 me derideres te cuius *B*, me derires tecuius *C corr. Camerarius.* 1013 isti *Mss.*, istic *Fleckeisen*, qui tenete rete *BCDa*, qui tenet te ere *Fleckeisen.* 1015 maxumo hodie malo hercle uostro *Mss. corr. Bothe.* 1017 scelesti uos *Mss. corr. Ritschl.* 1020 em *Ribbeck*, en *BCD.* 1021 aut bene *Mss.*, aut *om. Bothe*, commetaui *BaC*, commentaui *BbDFZ*, commutaui *Pius.* 1022 tempore *Mss. corr. Ritschl.*

ME. Át tibi di sempér, adulescens, quísquis es, faciánt bene:
Nam ábsque te esset, hódie numquam ad sólem occasum uíuerem.
MES. Érgo edepol, si récte facias, ére, med emittás manu.
ME. Líberem ego te? MES. Vérum, quando equidem, ére, te seruauí. ME. Quid est?
Ádulescens, errás. MES. Quid erro? ME. Pér Iouem adiuró patrem,
Méd erum tuóm non esse. MES. Nón taces? ME. Non méntior:
Néc meus seruos úmquam tale fécit quale tú mihi.
MES. Síne igitur, si tuóm negas med ésse, abire líberum.
ME. Meá quidem hercle caúsa liber ésto atque ito quó uoles.
MES. Némpe iubes? ME. Iubeo hércle si quid ímperist in té mihi.
MES. Sálue, mi patróne. quom tu líberas me sério,
Gaúdeo. ME. Credo hércle uero. MES. Séd, patrone, te óbsecro,
Né minus *nunc* ímperes mihi, quám quom tuos seruós fui.
Ápud ted habitabo ét, quando ibis, úna tecum ibó domum.

1024 namque absque *B*, ted *CD*, ted esset numquam hodie *Ritschl.* 1025 me *Mss.*, med *Bothe.* 1026 quidem *Mss.*, equidem *Müller.* 1028 me *Mss.*, med *Bothe.* 1030 sic sine *Mss.*, sic *om. Brix*, me *Mss.*, med *Brix.* 1033 liberas me serio *Balbach*, liberes messenio *Mss.* 1034 uero *Balbach*, uobis *Mss.* 1035 nunc *add. Ritschl.* 1036 ted *Guyet*, te *Mss.*

Máne me: nunc ibo ín tabernam, uása atque argentúm tibi.
Réferam. rectest óbsignatum in uídulo marsúppium
Cúm uiatico: íd tibi iam huc ádferam. ME. Adfer strénue.
MES. Sáluom tibi item, ut míhi dedisti, réddibo: *tu* hic mé mane.
ME. Nímia mira míhi quidem hodie exórta sunt miris modis.
[Álii me negánt eum esse quí sum atque excludúnt foras.]
Vél ille seruom sé meum esse aibat, quem égo modo emisí manu.
Ís ait se mihi állaturum cum árgento marsúppium.
Íd si attulerit, dícam ut a med ábeat liber quó uolet,
Né tum, quando sánus factus sít, a me argentúm petat.
Sócer et medicus me ínsanire aiébant. quid sit, míra sunt.
Haéc nihilo esse míhi uidentur sétius quam sómnia.
Núnc ibo intro ad hánc meretricem, quámquam suscensét mihi,
Sí possum exoráre, ut pallam réddat, quam referám domum.

MENAECHMVS II. MESSENIO.

ME. Mén hodie usquam cónuenisse te, aúdax, audes dícere,
Póstquam aduorsum mi ímperaui ut húc uenires? MES. Quín modo

1037 mane me *Acidalius*, minime *Mss.* 1040 reddebo *Mss.*, reddibo *Nonius*, tu *add. Ritschl.* 1041 nimia *Mss.*, nimium *Ritschl.* 1042 *v. App.* 1043 is quod ait se mi *Ritschl.* 1044 me habeat *BC corr. Bothe.* 1045 ne tum *Lambinus*, necdum *B.* 1046 aiebant *Camerarius*, dicebant *Mss.* 1047 sec us *B*, setius *C*, sectius *Varro, Ritschl.*

Éripui, homines quóm ferebant té sublimen quáttuor,
Ápud hasce aedis. tú clamabas deúm fidem atque hominum ómnium,
Quóm ego accurro téque eripio uí pugnando, ingrátiis.
Ób eam rem, quia té seruaui, me ámisisti líberum.
Quom árgentum dixí me petere et uása, tu quantúm potest
Praécucurristi óbuiam, ut quae fécisti, infitiás eas.
Me. Líberum ego te iússi abire? Mes. Cérto. Me. Quin certíssumumst,
Mépte potius fíeri seruom, quám te umquam emittám manu.

MENAECHMVS I. MESSENIO. MENAECHMVS II.

Me. I. Sí uel per oculós iuratis, níhilo hercle ea causá magis
Fácietis ut ego hódie abstulerim pállam et spinter, péssumae.
Mes. Di ímmortalès, quíd ego uideo? Me. II. Quíd uides? Mes. Speculúm tuom.
Me. II. Quíd negotist? Mes. Túast imago: tám consimilist quám potest.
Me. II. Pól profecto haudést dissimilis, meám quom formam nóscito.
Me. I. Ó adulescens, sálue qui me séruauisti, quísquis es.

1052 quom *Ritschl*, quia *Mss.*, sublimen *B*, suplimem *C*. 1054 ui *Camerarius*, uel in *B*. 1058 quin *Saracenus*, cui *Mss.* 1060 si uoltis *Mss.*, sultis *Ritschl*, si uel *Luchs*, iurare *Mss.*, iuretis *Luchs*, iuratis *Brix*. 1062 pro di *Mss.*, pro *om. Ritschl*. 1063 tumst *B*, tum est *C*, tuast *F*. 1064 quam *Mss.*, quom *Acidalius*.

MES. Ádulescens, quaeso hércle, eloquere tuóm mihi nomen, nísi piget.
ME. I. Nón edepol ita prómeruisti dé me, ut pigeat quaé uelis
Éloqui. mihíst Menaechmo nómen. ME. II. Immo edepól mihi.
ME. I. Sículus sum Surácusanus. ME. II. Éadem urbs et patriást mihi.
ME. I. Quíd ego ex te audio? ME. II. Hóc quod res est.
MES. Nóui equidem hunc: erus ést meus.
Égo quidem huius séruos sum, sed méd esse huius crédidi.
Húnc censebam té esse: huic etiam éxhibui negótium.
Quaéso ignoscas, sí quid stulte díxi atque imprudéns tibi.
ME. II. Délirare míhi uidere. nón commeministi semul
Te hódie mecum exíre ex naui? MES. Énim uero aequom póstulas.
Tú erus es: tu séruom quaere. tú salueto: tú uale.
Húnc ego esse aió Menaechmum. ME. I. Át ego me.
ME. II. Quae haec fábulast?
Tú's Menaechmus? ME. I. Mé esse dico, Móscho prognatúm patre.
ME. II. Tún meo patré's prognatus? ME. I. Ímmo equidem, adulescéns, meo.
Tuóm tibi neque óccupare néque praeripere póstulo.
MES. Di ímmortales, spem ínsperatam dáte mihi, quam súspicor.

1066 loquere *Mss. corr. Fleckeisen.* 1067 non me depol *B*, non me edepol *C corr. Camerarius.* 1068 eloqui *add. Fleckeisen.* 1069 ea domus et patria est *Mss. corr. Bücheler.* 1071 me *Mss.*, med *Pareus.* 1072 ego hunc *Mss.*, ego *om. Ritschl.* 1079 tun ameo *BC corr. Pylades*, meo *C om. B.*

Nám nisi me animus fállit, hi sunt gémini germaní duo:
Nam ét patriam et patrém commemorant páriter qui fuerínt sibi.
Séuocabo erúm. Menaechme. Me. Ambo. Quíd uis?
Mes. Non ambós uolo.
Séd *erum:* uter uostrúmst aduectus mécum naui? Me. I. Nón ego.
Me. II. Át ego. Mes. Te uolo ígitur, huc concéde. Me. II. Concessí. quid est?
Mes. Íllic homo *hercle* aut súcophanta aut géminus est fratér tuos.
Nám hominem hominis símiliorem númquam uidi ego álterum,
Néque aqua aquae neque láctest lactis, míhi crede, usquam símilius,
Quam híc tuist tuque húius autem; póste eandem patriam
ác patrem
Mémorat. meliust nós adire átque hunc percontárier.
Me. II. Hércle qui tu me ádmonuisti récte et habeo grátiam.
Pérge operam dare, óbsecro hercle. líber esto, si ínuenis
Húnc meum fratrem ésse. Mes. Spero. Me. II. Et égo *qui*dem speró fore.
Mes. Quíd ais tu? Menaéchmum opinor té uocari díxeras.

1083 patrem et matrem *Mss. corr. Lipsius.* 1085 erum *add. Bergk*, uter uostrorumst *Ritschl*, uostrum est hodie *Vahlen.* 1087 hercle *add. Brix*, aut est *Ritschl.* 1088 nam ego hominem *Mss. corr. Bothe*, uidi alterum *Mss. corr. Bothe*, homini *Mss. corr. Wesenberg.* 1089 lacti *Mss. corr. Ritschl*, crede mihi *Mss. corr. Linge*, similiust *Ritschl.* 1090 postea *Mss. corr. Ritschl.* 1092 qui *B*, quin *C*, *Ritschl.* 1094 idem *Mss.*, quidem *Brix.* 1095 agis *B*, ais *D.*

ME. I. Íta uero. MES. Huic itém Menaechmo nómen est. in Sícilia
Té Suracusís natum esse díxisti: hic natúst ibi.
Móschum tibi patrém fuisse díxisti: huic itidém fuit.
[Núnc operam potéstis ambo míhi dare et uobís simul.
ME. I. Prómeruisti ut né quid ores, quód uelis quin ímpetres.
Tám quasi me emerís argento, líber seruibó tibi.
MES. Spés mihist, uos ínuenturum frátres germanós duos
Géminos, una mátre natos ét patre uno unó die.
ME. I. Míra memoras. útinam efficere, quód pollicitu's, póssies.
MES. Póssum. sed nunc ágite, uterque id, quód rogabo, dícite.
ME. I. Vbi lubet, roga: réspondebo, níl reticebo quód sciam.
MES. Ést tibi nomén Menaechmo? ME. I. Fáteor. MES. Est itidém tibi?
ME. II. Ést. MES. Patrem fuísse Moschum tíbi ais? ME. I. Ita uero. ME. II. Ét mihi.
MES. Ésne tu Surácusanus? ME. I. Cérto. MES. Quid tu? ME. II. Quíppini?
MES. Óptume usque adhúc conueniunt sígna. porro operám date.]
Quíd longissumé meministi, dic mihi, in patriá tua?
ME. I. Cúm patre ut abií Tarentum ád mercatum, póstea
Ínter homines mé deerrare á patre atque inde áuehi.

1098 dixit *Ba C*, dixsti *Bb*, dixisti *Guyet*. 1101 tamquasi *BCDa*, tamquamsi *Db FZ*, *Ritschl*. 1102 inuenturum *Lambinus*, inuenturos *Mss*. 1104 possis *Mss*., possies *Camerarius*. 1105 cogite *B*, agite *C*. 1107 estne *Ritschl*, est *Mss*. (*bis*). 1112 abii tarentum *D*, aput arentum *C*, habitarem. tum *B*, una ad *Müller*. 1113 med aberrare *Bücheler* (*cf*. 31).

Me. II. Iúppiter supréme, serua mé. Mes. Quid clamas ? quín taces ?
Quót eras annos gnátus *tum* quom té pater a patria áuehit ?
Me. I. Séptuennis : nám tunc dentes míhi cadebant prímuluin,
Néque patrem postíllac umquam uídi. Mes. Quid ? uos túm patri
Fílii quot erátis ? Me. I. Vt nunc máxume meminí, duo.
Mes. Vter eratis, tún an ille, máior ? Me. I. Aeque ambó pares.
Mes. Qui íd potest ? Me. I. Gemini ámbo eramus. Me. II. Dí me seruatúm uolunt.
Mes. Si ínterpellas, égo tacebo. Me. II. Pótius taceo. Mes. Díc mihi :
Vno nomine ámbo eratis ? Me. I. Mínume : nam mihi hóc erat,
Quód nunc est, Menaéchmo, illum *autem* túm uocabant Sósiclem.
Me. II. Sígna adgnoui : cóntineri quín complectar nón queo.
Mí germane gémine frater, sálue*to :* ego sum Sósicles.
Me. I. Quó modo igitur póst Menaechmo nómen est factúm tibi ?
Me. II. Póstquam ad nos renúntiatumst te * * * * * * * * ét patrem esse mórtuom,
Áuos noster mutáuit : quod tibi nómen est, fecít mihi.

1115 tum *add. Fleckeisen*, quom olim *Wagner*, patriad *Ritschl.* 1116 nam tunc *D*, nam tuno *C*, iam nunc *B*. 1117 umquam postillac *Mss. corr. Ritschl.* 1123 autem *add. Müller*, at illum, *Fleckeisen*, illunce *Ritschl.* 1125 mihi *BC*, salue *Mss. corr. Fleckeisen.*

Me. I. Crédo ita esse fáctum ut dicis. séd mi hoc respondé. Me. II. Roga.
Me. I. Quíd erat nomen nóstrae matri? Me. II. Teúximarchae. Me. I. Cónuenit.
Ó salue, insperáte, multis ánnis post quem cónspicor,
Fráter. Me. II. Et tu, quém ego multis míseriis, labóribus
Vsque adhuc quaesíui quemque ego ésse inuentum gaúdeo.
Mes. Hóc erat, quod haéc te meretrix huíus uocabat nómine:
Húnc censebat té esse, credo, quóm uocat te ad prándium.
Me. I. Námque edepol mi hic hódie iussi prándium adparárier
Clám meam uxorem: quoí *quam* pallam súrrupui dudúm domo,
Eám dedi huic. Me. II. Hanc dícis, frater, pállam, quam ego habeo *ín manu?*
Me. I. Quó modo haec ad té peruenit? Me. II. Méretrix, *quae* huc ad prándium
Me ábduxit, me síbi dedisse aiébat. prandi pérbene,
Pótaui atque accúbui scortum: pállam et aurum hoc *míhi dedit*
* * * * * * * *
Me. I. Gaúdeo edepol, sí quid propter mé tibi euenít boni:
Nám illa quom te ad sé uocabat, mé esse *credo* crédidit.
Mes. Númquid me moráre, quin ego líber, ut iustí, siem?

1133 miseris *Mss. corr. Bothe*, et miseris *Ritschl.* 1137 mi hic *Bothe*, hic mihi *Mss.*, appararier *Camerarius*, paraui *B*, adparandum *D*, adprandium *C.* 1138 quam *add. Ritschl.* 1139 in manu *add. Brix.* 1140 quae *add. Ritschl.* 1142 mihi dedit *add. Camerarius.* 1145 credo *add. Müller*, memet esse credidit *Ritschl.* 1146 iusti siem *D*, iustis eam *BC.*

Me. I. Óptumum atque aequíssumum orat, fráter: fac causá mea.
Me. II. Líber esto. Me. I. Quóm tu's liber, gaúdeo, Messénio.
Mes. Séd meliorest ópus auspicio, ut líber perpetuó siem.
* * * * * * * 1150
Me. II. Quóniam haec euenérunt nobis, fráter, ex senténtia,
Ín patriam redeámus ambo. Me. I. Fráter, faciam ut tú uoles,
Aúctionem hic fáciam et uendam quídquid est. nunc ínterim
Eámus intro, fráter. Me. II. Fiat. Mes. Scítin quid ego uós rogo?
Me. I. Quíd? Mes. Praeconiúm mi ut detis. Me. I. Dábitur. Mes. Ergo núnciam 1155
Vís conclamari aúctionem fóre? Me. I. Equidem die séptimi.
Mes. Aúctio fiét Menaechmi máne sane séptimi.
Vénibunt seruí, supellex, fúndi *et* aedes. ómnia
Vénibunt. quiquí licebunt, praésenti pecúnia.
Vénibit uxór quoque etiam, sí quis emptor uénerit. 1160
[Víx credo auctióne tota cápiet quinquagénsies.]
Núnc, spectatorés, ualete et nóbis clare applaúdite.

1151 frater nostra ex *Mss.*, frater nobis ex *Camerarius*, nobis frater ex *Ritschl.* 1155 praeconium mihi ut detis *ACDF*, mihi praeconium uidetis *Ba* (ut detis *Bb*), praeconium ut mihi detis *Z.* 1156 equidem *Bergk*, quidem *Mss.*, quo die *Lambinus.* 1158 fundi aedes *Mss.*, aedes fundi *Linge*, *Ritschl*, aedes fundis *Bücheler*, *Ritschl opusc.* II. 650 *n*, fundi et aedes *Müller*, *Bergk*, *Brix.* 1162 clare dare plaudite *B.*

METRES OF THE MENAECHMI.

1–109. iambic senarii.
110 f. anapaestic dimeters.
112. anapaestic dimeter catalectic.
113 f. cretic tetrameters.
115 f. anapaestic dimeters catalectic.
117–120. cretic tetrameters.
121. trochaic octonarius.
122–126. iambic dimeters.
127–131. trochaic septenarii.
132 f. iambic octonarii.
134. trochaic septenarii.
135 f. iambic octonarii.
137 f. iambic septenarii.
139–226. trochaic septenarii.
227–350. iambic senarii.
351. anapaestic dimeter.
352. iambic dimeter.
353 f. anapaestic dimeters.
355. anap. monometer + iamb. monom.
356. iambic senarius.
357. anapaestic septenarius.
358. anapaestic dimeter.
359. iambic octonarius.
360. anapaestic dimeter catalectic.
361–363, 365. anapaestic dimeters.
364. anapaestic monometer.
366. anapaestic dimeter catalectic.
367. anapaestic dimeter.
368. anapaestic dimeter catalectic.
369–465. trochaic septenarii.
466–570. iambic senarii.
570 b–577. bacchiac system (continuatio numeri).
578. cretic tetrameter.

579 f. bacchiac trimeters catalectic.
581. trochaic dimeter.
582. bacchiac dimeter.
583. iambic dimeter.
584. bacchiac tetrameter.
585. iambic octonarius.
587. bacchiac tetrameter.
588–591. trochaic octonarii.
592 f. trochaic septenarii.
594. trochaic octonarius.
595. trochaic septenarius.
596–601. iambic octonarii.
602 f. anapaestic septenarii.
604–700. trochaic septenarii.
701–752. iambic senarii.
753–761. bacchiac tetrameter.
762 f. bacchiac dimeter with iambic penthemimeris.
764. cretic dimeter with trochaic dipody catalectic.
765. trochaic dimeter.
766–775. bacchiac tetrameters.
776. iambic dimeter catalectic.
777–871. trochaic septenarii.
872–898. iambic senarii.
899–965. trochaic septenarii.
966–968, 970. bacchiac tetrameters.
969, 971. bacchiac tetrameters catalectic.
972, 974, 976. bacchiac dimeters catalectic.
973, 975. iambic dimeters.
977. bacchiac tetrameter.
978. iambic septenarius.
979. iambic senarius.
980–987. iambic septenarii.
988–990. iambic octonarii.
991–996. trochaic septenarii.
997–1005. iambic octonarii.
1006–1008. iambic dimeters.
1009–1162. trochaic septenarii.

NOTES.

ARGUMENTUM.

1. Acrostic *argumenta* for all the plays, except the Bacchides, are found in B and C (not in A). They are of later date than the plays, probably not older than the time of the Empire. Several plays have metrical *argumenta* not in acrostic form. These are somewhat later than the acrostics, and are probably the work of the grammarian C. Sulpicius Apollinaris. See Teuffel, Gesch. d. röm. Lit. p. 157; Ritchl, opusc. II. 404, comm. on Trinum. p. cccxvi. — **Siculus**: a Syracusan; see prol. 17. Notice the hiatus *quoi erant*.

2. **ei**: dissyllabic, as prol. 18, and often in Plautus. The comic poets use *ei*, 1) as a spondee, 2) as an iambus (so here), 3) as one syllable by synizesis. — **surrupto**: i.e. *subrepto;* so the Mss. almost always in this play. Stem *a* of *rapere, capere*, etc., was changed in composition to *u* in early Latin, later to *i*. Corssen, Ausspr. d. Lat. II. 132. On the hiatus in this line and 3, see App. — The construction *Mercator . . . ei mors optigit* betrays the struggles of the versifier.

4. **e Sosicle**: see 1125 ff.

6. **post**: one might expect *postremo*.

8. **Menaechmum civem**: is predicate.

9. **appellant**, *address, accost;* i.e. they call him by name as an acquaintance. Brix renders: *accuse, call to account*. Cf. Cic. Off. I. 25. 89.

10. **se invicem**: this is foreign to the style of Plautus. Brix on Capt. 397 shows that *vicem* is used by Plautus with a possessive pronoun or a genitive. Wagner adds that *se invicem* does not occur before Tacitus and Pliny the younger, but is very common in the second half of the second century after Christ. — The writer of this acrostic spells the title of the play *Menaechmei*. The same affectation of an early form occurs in the acrostic argument of the *Capteivei*.

PERSONAE.

Peniculus: a Latin name invented by Plautus (see Introd. p. 21). The point is partially explained in l. 78. Festus, p. 230 M., says, '*Penem antiqui codam vocabant, a qua antiquitate etiam nunc offa porcina cum cauda in cenis puris offa penita vocatur. et peniculi, quis calciamenta tergentur, quod e codis extremis faciebant antiqui qui* (*quis?* Brix) *tergent* (*tergerent?* Brix) *ea.*' The tails of animals were, then, used instead of sponges when a long instrument was wanted. So to cleanse tables (Men. 78), shoes (Men. 391), wounds (Ter. Eun. 777 ff.). Such tails would absorb moisture; therefore they could be squeezed out like sponges (see Rud. 1008). If it be true that long sponges were called *peniculi* on account of their resemblance to tails (Paul. Fest. p. 208 M., *Peniculi spongiae longae propter similitudinem caudarum appellatae*), the context must decide in each case whether a *brush*, *broom*, or *sponge* is meant. (A. Spengel, 'über die lat. Komödie,' p. 26, thinks the meaning is always *sponge*.) But as Festus speaks of *calciamenta*, and Plautus (Men. 391) of *baxeae* in connexion with *peniculi*, the best translation would probably be *brush* or *duster*. The word *spongia* does not occur until after Plautus and Terence.

Sosicles: Σωσικλῆς, cf. Ἀγοραστοκλῆς in the Poenulus, Στρατιπποκλῆς in Epidicus, Πλευσικλῆς in Mil. Glor., Καλλικλῆς in Trin. and Trucul.

Erotium: Ἐρώτιον, *Little Love*, a diminutive used as a term of endearment, from Ἔρωτίς, as Ἐλεύσιον from ἔλευσις (Trucul.), Πλανήσιον from πλάνησις (Curculio), Φρονήσιον, from φρόνησις (Trucul.). It occurs also in Turpilius 187 (Ribbeck), and in Greek and Latin inscriptions. Similar diminutives occur as proper names in many plays of Plautus and Terence.

Culindrus: Κύλινδρος, a name derived, according to A. Spengel, lat. Kom. p. 27, from the cylindrical roller used in making pastry. Plautus doubtless wrote *Culindrus*, which is the reading of B C D in 219, though in 300 and 301 these Mss. give *Cilindrus*.

Messenio: Μεσσηνίων. The slave received his name from his native country. Cf. *Geta* (Γέτας), *Dorus* (Δῶρος) with *Dorio* (Δωρίων), *Dorias* (Δωρίας), and *Dorippa* (Δωρίππη), *Thessala* (Θεσσαλή), *Phrygia* (Φρυγία), *Mysis* (Μυσίς), *Cilix* (Κίλιξ), *Lydus* (Λυδός), *Syrus*, *Syra* (Σύρος, Σύρα), *Cario* (Καρίων from Κάρ).

PROLOGUS.

The *Prologue* is not by Plautus. See App.

1. **salus propitia**: seems to occur only here. *Propitius* is used in early Latin almost exclusively with names of persons, but cf. *pax propitia*, Trin. 837. The prologue of the Casina begins with a greeting to the spectators. Here the speaker addresses the greeting to himself also as a joke.

3. **Plautum**, i.e. *Plauti fabulam*. Cf. Ter. Phorm. prol. 24, *adporto nouam Epidicazomenon quam uocant comoediam*. — **lingua, non manu**: a stupid joke. Many such occur in the prologues prefixed by so-called poets to the plays of Plautus. Cf. 22 f., 49 ff.

6. **in verba conferam paucissima**: hardly applies to the long, dull prologue which follows. See App.

7. **Atque**: connects this part of the prologue (l. 7–16) with what originally preceded it, but is now lost. Possibly these lines belonged to an entirely different prologue from that in which they are here inserted. See App. — **poetae**: sc. the Roman poets.

8. This statement is not strictly true. The scene of this play is laid at Epidamnus, that of the Amphitruo at Thebes, of the Captivi and Poenulus at Calydon, of the Curculio at Epidaurus, of the Miles at Ephesus, of the Rudens at Cyrene. But nevertheless the normal scene of comedy was Athens, and Plautus even so far forgets himself as to make an Attic citizen of a slave set free at Calydon (Poenulus, 369).

9. **illud**: i.e. *argumentum*, and therefore the play.

10. The sense is, 'I, the director of the theatre (opposed to *poetae* 7), will never say that the scene of a play is laid at Athens, unless I am told that the action of the play really took place in Athens (*factum*, sc. *esse*, i.e. *rem Athenis esse gestam*). So now I say only that the scene of the play is laid in a Grecian country, not in Athens, but in Sicily.' The statement that he takes Athens for the scene only when the action is really Attic, is, of course, only a joke of the *dominus gregis*, addressed to an audience accustomed to regard Athens as the natural scene of comedy. *dicitur* refers, not to the poet, but to a supposed reporter of the events of the plot. Cf. 22 and 46, *quia illum clamore vidi flagitarier*. *Factum* is opposed to *autumant* in 8. See App.

11. **atque adeo**, *and yet.* See Dziatzko on Ter. Phorm. 389. See App.

12. **sicelicissitat**: from the Greek adj. σικελικός, as *atticissat* (ἀττικίζει) is from ἀττικός. The iterative form (not the more simple *sicelissat*) is employed for the sake of the metre, and perhaps also on account of its ridiculous length.

13. This verse, with hiatus in the caesura and also after *argumentum*, is doubtless corrupt. Brix proposes *hoc fabulae argumento antelogium fuit.* — **antelogium** (λόγος): i.e. *praefatio.*

14. **demensum dabo**: the speaker now adopts the tone of a merchant, or perhaps of a *procurator peni* (cf. Pseud. 608), whose duty it was to dispense provisions and give the slaves their monthly allowance (*demensum*, Ter. Phorm. 43). The *demensum* of slaves employed in field labor was, according to Donatus, ad Ter. Phorm. 43, four *modii* of wheat, while free men and *uilici*, who were treated as free men, had lighter work, and received three *modii*. Hence *trimodio* in 15. (So M. Voigt, Rhein Mus. XXIV., 1869, p. 63.)

15. **ipso horreo**, *not by the peck or the three-peck measure, but by the whole granary.* This accords ill with the promise of 6.

16. **tantum**: i.e. *tantopere.* See Madvig on Cic. Fin. I. 2. 5. Cf. Verg. Aen. III. 348, *et multum lacrimas verba inter singula fundit.* — **adest**: to be read as a Pyrrhic. See Introd. p. 11.

17. **senex**: he cannot be considered a very old man, for his father is still living. Cf. 38.

18. **ei**: see on *argument.* 2.

19. **mater**: *nurse. mater aliquando pro nutrice ponitur* Non. p. 423, 343. Cf. Plaut. Truc. 892. — **sua**, *their own.* A. & G. 196, *c*; G. 295, Rem. 1. — See App.

21. **neque adeo**, *nor even.* Cf. 296; Trin. 181, 200, 918; Capt. 348, 519; Poen. 642, 860; Epid. 176; Bacch. 1209; Rud. 36.

22. **dixit**: cf. *dicitur* 10. This reference is intended to give an air of authenticity to the story. — **ille**: the first syllable must be treated as short. So also in *illos* 23. — **uiderat**: really more exact than *uidit*, but cf. 57. — See App.

24. **postquam**: with hist. pres. like *quom* in 29, 1095, 1116. The same use of *postquam* occurs in Capt. 24, 487; Mil. 1331; Curc. 325, 683; Cas. II. 3, 9; Epid. 504; Truc. 682; Bacch. 531.

26. **geminum**: hiatus. See App.

28. **illum**: i.e. *Sosiclem.* — **apud**: to be read as a Pyrrhic, the final *d* being silent or nearly so. See Introd. p. 11.

29. **venit**: historical present.

33. **Epidamnus**: a colony of Corcyra situated on the Illyrian coast opposite Brundisium (see Thucyd. I. 24), was called Dyrrhachium by the Romans. *Epidamnum colonia propter inauspicatum nomen Dyrrhachium appellata*, Plin. N. H. III. 23. Cf. Pomponius Mela II. p. 46 Parthey, and the pun in this play l. 263 ff.

35. **animum despondit**, *lost courage.* Cf. Mil. 1053; Liv. III. 38. 2. — **ea aegritudine**: i.e. *eius rei aegritudine.* Cf. Mil. 769, 888, 971; Capt. 358, 721, 934; Poen. 1254.

36. **emortuost** = *emortuos* (nominative) *est.* The *us* (*os*) of the nominative is often run together with *est.*

37. **Syrăcúsas**: see Introd. p. 11. See App.

38. **surruptum**: see arg. 2.

39. **Tārenti**: Ennius (heduphag. 5, *Apriculum piscem scito primum esse Tărenti*) and after his example other poets treat the first syllable of *Tarentum* as short. Perhaps the Greek accent of Τάρας, Τάραντος may have influenced the writer of this prologue to depart from the established custom. The modern Italian accent is said to be Táranto. See App.

40. **huic**: i.e. *Sosicli.* — **gemino**: see App.

42. **illi qui**: common in Plautus for the more usual *ei qui.*

43. **Menaechmo**: dat. A. & G. 231, *b*; G. 322; H. 387, N. 1. — **idem quod alteri nomen fuit**: is superfluous after *illius* (subrepti) *nomen indit*, but wordiness is a common fault of the prologues prefixed to the plays of Plautus. Here it is excusable on account of the importance attached to the identity of name. — See App.

44. **eodem**: to be pronounced as two syllables. Cf. *eaque* 35. — **auos**: the final *s* should be dropped, making the word a Pyrrhic. See on *apud* 28.

46. **clamore flagitarier**: Ladewig (Philol. I. p. 279) thinks this refers to the eagerness of the spectators who *call for* the play (cf. Plin. N. H. 34. 62). This is possible, though *illius nomen* 45 and *illum* 46 referring to the *play* would be unusual. Wagner and Brix (2d ed.), following Schwabe, think the reference is to the calling out of the name by the *praeco* or public crier when the boy was lost (see Merc. III. 4. 78 ff.; Petronius, c. 92 and 97; Plut. vit.

Alcib. c. 3). This is not the proper understanding of our passage, for there is nothing witty or ridiculous in the assertion by the prologist that he heard the crier advertising the lost boy. It is, on the other hand, quite in keeping with the prologist's style of wit to say that he had seen Menaechmus in later times *plagued by creditors calling for their money* (cf. Pseud. 555 f. *namque edepol, si non dabis,| clamore magno et multum flagitabere;* 1145, *sed tu, bone vir, flagitare saepe clamore in foro*).

47. **ne mox erretis**: is a warning to the spectators not to forget the fact that the two brothers bore the same name; for this is necessary to the understanding of the play. Cf. *mox ne erretis*, Mil. 150; *ne quis erret uostrum*, Trin. prol. 4; *ne erres*, Capt. prol. 14; *ut rem teneatis rectius*, Amph. prol. 110; *meminisse ego hanc rem uolo*, Cist. 149 (I. 2. 29). — **iam nunc**, *now already;* very different from *nunciam, straightway*. Cf. Trin. 3.

49. **in Epidamnum**: the preposition with names of towns occurs elsewhere, *e.g.* Bacch. 171, *in Ephesum abii.* — **pedibus**: a pun. *pedes* are metrical feet, as well as feet for walking.

50. **examussim**, *according to a rule or level;* hence *exactly, precisely*. Cf. Amph. 843; Most. 99 (I. 2. 19). — **disputem**, *make clear*, from the adj. *putus, clean. putare ualet purum facere, ideo antiqui purum putum appellarunt*, Varr. L. L. 6, § 63 Müller.

51. **Epidamnum**: Pylades, and after him most eds., reads *Epidamni;* but it is more in accordance with early usage to preserve the acc. and thus emphasize the idea of motion implied in *curari*.

52. **uĕlīt**: the last syllable is long. See Introd. p. 13.

55. This whole passage from 49 is very like Poen. prol. 79–82. See on 62. — **magis**: added to increase the force of the comparative. Cf. 980.

56. **atque**: i.e. *ac tamen*. Cf. Pseud. 784, 1024, *atque edepol*. This line refers to 49. — **uno**: i.e. *eodem*.

57. **Epidamniensis ille**: the nom. has no place in the sentence, being supplanted by *ei* 59. The irregularity of the construction is an imitation of conversational style. Cf. Mil. 140. *ille* is to be scanned as two short syllables. See App. — **dudum**, *some time ago*, is used indifferently of long and short distances of time. Cf. Capt. 478. — **dixeram**: equiv. to *dixi*. See on 22, and cf. 426, Capt. prol. 17.

59. **diuitiae**: a strained joke, as if wealth and children were to be classed together.

60. **surrupticium**: formed like *adoptaticius*, Poen. 1045; *expositicius*, Cas. prol. 79; *proiecticius*, Cist. arg. 8.

62. **heredem fecit**: this does not mean that he declared him his heir on the day of his death, but that he *made him his heir by dying*. The prologist here imitates Poen. 1070. The same line occurs Poen. prol. 77.

63. **plūerat**: on the length of the first syllable, see Varro L. L. IX. 104 (p. 232 Müller); probably a contraction for *pluuerat*. Cf. *pluuius*. See App.

64. See App. — **longule**: also Rud. 266; Ter. Heaut. 239.

65. **rapidus raptor**: observe the paronomasia. *raptor* is almost equiv. to a perf. act. partic. This is hardly consistent with later usage.

67. See App.

69. **habet**: i.e. *habitat*. Cf. Aul. 5; Bacch. 114; Trin. 193.

70. **seruo**: i.e. *Messenione*.

72. **haec urbs**: *i.e.* the city represented by the stage decorations, to which the speaker points.

74. **familiae**: the troupes of actors (so also *familiae gladiatorum*). They were mostly freedmen or slaves and were educated for the stage by their masters, who sometimes employed them for their own amusement, and sometimes hired them out for pay. See Friedländer in Marquardt's Römische Alterth. iv. p. 534.

75. **hic**: i.e. *hic histrio*. — **agitat leno**: i.e. *agit lenonis partes*, *plays the part of*, etc. A rare use of *agitare* as intrans.

76. **hariolus**: this spelling is to be preferred to *ariolus*. See Vaniçek, Etym. Wörterbuch, ed. II. p. 96. — The end of the prologue is wanting. This was first observed by Bothe.

ACTUS I.

77. The opening scene has no *πρόσωπον προτατικόν* (*persona protatica* or *extra argumentum*); *i.e.* a person whose business is to introduce the action of the play without directly taking part in it. See Donatus on the beginning of the Andria, Hecyra, and Phormio. — Enter the Parasite from the right of the stage (*i.e.* the side to the

right of the spectator), before the house of Menaechmus I. (96). On the costume of the Parasite, see Introd. p. 23. — **Peniculo**: dat. A. & G. 231, *b*; G. 322; H. 387, N. 1.

78. See note on *Peniculus* among the *personae*. — **detergeo**, *sweep clean*. Even as late as the time of Horace the Romans seem to have used no table-cloths, and the tables were wiped with the *gausape* (Hor. Sat. II. 8. 10. Cf. Lucil. Sat. XXI. p. 75, ed. L. Müller). The youths who gave Peniculus his name evidently meant that he made a *clean sweep* when the table was set for him. — After this line some verses are missing, as was rightly observed by Ritschl. They probably contained further jokes on the name *Peniculus* (cf. Capt. 69 ff.; Stichus, 174).

79. **homines captiuos**, *captives taken in war*. Cf. Capt. 100, *hominēs captiuos commercatur*. So *homo amicus* and *homo seruos* are common in Plautus. *homo amator* occurs Cas. 543 (III. 3. 2); *homo verbero*, Pseud. 1205. Cf. *meretrices mulieres*, Men. 262.

81. **nimis**, *very;* a common use of *nimis* in comedy. For the similar use of *nimium*, see Brix on Trin. 28.

82. **malum accedit**: refers not to *any* evil, but to the *particular* evil of being put in chains, thereby adding to the propriety of *fugere* 83. Therefore Müller, Nachtrag zur Plaut. Pros. p. 117, inserted *hoc*. Cf. Bacch. 424, *id quom optigerat, hoc etiam ad malum accersebatur malum;* Ter. Andr. 215, *ad haec mala hoc mihi accedit etiam*. See App.

83. **maior lubidost**: equiv. to *magis lubet;* hence the infs. *fugere* and *facere*. Further examples are given by Brix on Trin. 626. — **facere nequiter**: behave like a *nequam*, *do wrong*.

84. **eximunt**: i.e. *expediunt, take out*. The change from the singular (*homini misero*) to the plural is frequent where the singular designates only an example of a class. Cf. Trin. 237 f.; Mil. 160 ff.

85. **tum**: the second class of bondsmen, the *compediti*, cf. 80, are now introduced as distinct from the *catenis uincti*, cf. 79. Therefore *tum* is rightly defended by Brix. See App. — **ānus**: the *ring* of the fetter. The diminutive *ānulus* means a *ring* for the finger.

86. **eae**: is the subj. *Those are foolish measures.* — **nugae**: the form *naugae*, which Brix adopts here (a third form is *nogae*), shows the derivation from *naucum*, a word concerning the meaning of which ancient grammarians were in doubt. See Fest. p. 166 M. Plautus,

too, Most. 1027 (V. 1. 2), makes Tranio confess that he uses the word *nauci* without knowing its meaning. See Brix on Trin. 396.

87. **recte, ne aufugiat**, *properly, that he may not run away.* Brix thinks *ne aufugiat* expresses result, not purpose. His note on Mil. 149 certainly proves that *ne* was sometimes used in colloquial language (*i.e.* in comedy) to introduce consecutive clauses, but here the meaning seems to be final.

89. **homōni**: an old form for *homini.* See App. — **rostrum**: a familiar or slangy substitute for *os*, as we say *snout*, and the Germans say *Schnabel.* The word is used in the same sense by other writers, especially by satyrists. See lexicon.

90. **edit**: the old form of the subjunctive. Cf. Trin. 102. See Brix *ad loc.*, and Stolz in Müller's Handbuch d. klass. Alterthumswiss. II. p. 236.

91. **arbitratud**: the old form of the abl. See App. — **ad fatim**, *to satiety, until he has his fill.* Cf. Poen. 534, *usque ad fatim;* Rud. 758, *usque ad saturitatem;* Cist. 71, *ad satietatem usque. fatim* is the acc. of an old noun *fatis.* Paul. Fest. p. 11 explains *ad fatim* correctly by *ad lassitudinem*, and Serv. ad Verg. Aen. I. 123 recognizes *fatim* as an independent word. Wherever this original meaning is felt, *ad fatim* should be written as two words. In passages like 457 and Mil. 980 *adfatim* is already used as an adv. governing the gen. like *satis.* — **cottidie**: on the spelling, see Brix, App. on Capt. 855; Corssen, Aussprache des Lat. I. p. 175; Jordan, Hermes, XVI. p. 49.

92. **capital**: *facinus quod capitis poena luitur*, Fest. p. 48 M. Cf. Cic. Leg. II. 8. 21. See App.

93. **dum**: equiv. to *quamdiu.* On the hiatus, see Introd. p. 14. — **uinclo uincies**: is a good example of the fig. etymol. Brix, in his note on Capt. 250, has collected many instances of this figure in Plautus.

94. **ita nimis lenta**, *so very tenacious.* We should expect this to be followed by a consecutive sentence with *ut* (*ita nimis lenta ut . . . adstringant*); but the conversational style often prefers short, vigorous, co-ordinate sentences to the subordination of clauses usual in literary composition. Cf. *standumst* 103, after *ita* 101, and *tantas* 102; also Mil. 1047, *ita me occursant multae: haud meminisse possum;* Pseud. 881; Stich. 525 f.; Epid. 77; Ter. Eun. 97. — **quam magis**: occurs for *quo* (*quanto*) *magis* in only four other places in Plautus:

Poen. 348, Bacch. 1091, Asin. 158 (*tam* without comparative in the apodosis), Bacch. 1076 (with only *magis* in the apodosis). Here *tanto* does not correspond exactly to *quam magis*. Cf. Most. 816, (III. 2. 146), *ut quidque magis contemplor tanto magis placet*.

96. **nam**: introduces the particular instance illustrating the general maxim of the preceding lines. See Brix on Trin. 25. — **nunc**: see App. — **quo**, *whither*, i.e. *to which place* or *person*, i.e. *to whom*; equiv. to *ad quem, cui* or *quoi*, which latter is the reading of many eds. Cf. Stich. 142, *quo dedisti nuptum abire nolumus*, i.e. *quoi dedisti, ab eo abire*. So also *unde* 785 and *eo, huc, inde, hinc*, etc., frequently.

97. **iudicatus**: by the old Roman legal process the debtor, if he did not pay, was adjudged (*addictus, adiudicatus*) to his creditors by the prætor. The creditor then led him home and bound him. Cf. Poen. 1341, *ut me suspendam ne addicar Agorastocli;* Rud. 891, *si qui mea opera citius addici potest;* Ter. Phorm. 334 ff. — **uinciat**: of course, with *uincla escaria* (94).

98. **illic**: the pronouns *illic* and *istic* have a short ultima in Plautus. See App., and Brix on Mil. 22 and 586. — **alit**, *feeds*, implies only necessary sustinence; *educat* implies continued provision, as in 905. Cf. Nonius, p. 422, 10, *alere est uictu temporali sustentare, educare autem ad satietatem perpetuam educere*.

99. **recreat**, *creates anew*. "Gives us, as 'twere, new life, when dead with hunger" (Thornton). — **medicinam facit**: a technical expression for *medetur*. So Cist. 76, *confidam fore* (*melius*), *si medicus ueniat, qui huic morbo facere medicinam potest*. Cf. θεραπείαν ποιεῖσθαι = θεραπεύειν.

100. **escae maxumae**, *of very great eating qualities*. Gen. of quality, A. & G. 215; G. 364; H. 396 V. Cf. Hor. Carm. I. 36. 13, *Damalis multi meri;* Cic. fam. IX. 26. 4, *non multi cibi hospes;* Pl. Most. 767 (III. 2. 95), *magni sunt oneris*.

101. **Cerialis**, *plentiful and splendid*. The festival of the *Cerialia* was celebrated in the circus from the 12th to the 19th of April. During this festival the people dressed in white and were indulged in sumptuous entertainments. On the spelling *Cerialis*, not *Cerealis*, see Corssen, Ausspr. d. Lat. II. 345. — **ita**: see on 94. — **exstruit**, *builds up*, cf. Pseud. 162, *tu argentum eluito, idem extruito*. A similar figure occurs in Massinger's City Madam, Act II. Sc. I.:

> "The dishes were ranged one upon another
> As woodmongers do billets."

102. **struīces**: like *ceruīces, cornīces, coturnīces, coxendīces.* See Corssen, Krit. Beitr. p. 72. Fest. p. 310 M. says *struices antiqui dicebant omnium rerum.* Cf. Serv. ad Verg. Aen. IV. 267. — **concinnat**: this word means originally *make harmonious.* Fest. p. 38 explains it by *apte componere,* cf. 739. — **patinarias**: an adj. coined by Pl. from *patina,* occurring also Asin. 180.

103. **standum**: an emphatic exaggeration. The top of the dishes cannot be reached by one reclining at the feast; one has to stand on the couch.

104. **interuallum**: he has had no invitations. Cf. Rud. 187, *nunc interuallum iam hos dies multos fuit.* — **hos**: with *hic* and the acc., duration of time either just before or just after the present is expressed. Cf. 376, 950, Truc. 872, Pseud. 9, 283, 321, Asin. 428, Rud. 131, 137. When there is no direct reference to the present, *hic* is not added. Cf. Ter. Andr. 328, Eun. 636.

105. **inuitus**: see App. — **caris meis**: *my dear ones.* This would naturally mean *my family,* but the parasite perverts it to mean the *dear* (*i.e.* expensive) food he buys, for any viands seem dear to him when he has to pay for them himself. Cf. Aul. 373 ff., *uenio ad macellum, rogito pisces: indicant caros, agninam caram, caram bubulam,* etc.

107. **sed quoniam**, etc.: see App. As in Capt. 153 ff., the dishes in array on the table are compared with an army arrayed for battle. The sense is, *since now these dear ones drawn up in array desert me* (*i.e.* are giving out).

109. **Menaechmum**: enter Menaechmus I. from his house. The parasite mentions his name to introduce him to the audience. In modern times this introduction is rendered superfluous by the playbills. Erotium is introduced, 183, by the words *eapse eccam exit.* The words *euocate intus Culindrum,* 219, introduce the cook; Menaechmus II. and Messenio introduce themselves in the first lines they speak, 227 ff., as do the maid of Erotium, 524 ff., and Menaechmus' wife, 559 ff. Her father enters 753, after having been announced 729 ff. The physician, who enters 889, has been indirectly announced in 875 and 882–888. Peniculus is directly introduced by name, 77. See Klotz on Ter. Andr. 174.

110. Menaechmus I., who has just come out of the house, addresses his wife, who stands at the door to see where he is going, until his

harsh words drive her within (131). Hildyard compares the speech of Zeus to Hera, Hom. Il. A 561. On the metres of this canticum, see App. — **sis**: is to be scanned as a short syllable in this anapæstic metre.

112. **odio habeas**: the present tense of *odisse* is supplied in Latin by *odio* (*aliquid*) *habere*, as its passive voice is expressed by *odio-(alicui) esse*. Cf. *habes despicatui*, 693.

113. **tale**: *i.e.* such things as he describes in 115 ff.

114. He threatens to drive her home to her father. — **faxis**: originally the optative of the sigmatic aorist. In meaning it is equivalent to the fut. perf. — **faxo**: originally the subjunctive of the sigmatic aorist; in meaning nearly equiv. to the fut. It is frequently used by Plautus where we should say "I warrant you." On these forms, see Stolz, Lat. Gram. in Müller's Handbuch d. Klass. Alterthumswiss. II. p. 233, and the authorities there cited. — **uidua**: not only *widow*, but any woman who is separated from her husband (so Penelope, Stich. 2), and in fact any unmarried woman who is *sui iuris*. Cf. 720, Liv. I. 43. 9. Notice the alliterations in this line.

118. **egerim**: Menaechmus begins by complaining that his wife spies upon him when he goes out (115), but his complaint soon becomes more general, and applies to her conduct upon his return; hence *quid feram* (corresponding to *quid petam*), *quid foras egerim*, *portitorem duxi*, and *quicquid egi*. That *quid feram* applies to his return is evident from Capt. 964, *dic quid fers*, Ter. Phorm. 857, *quod fers cedo*, Attius 499 R, *exprome quid fers*, Trin. 814, Men. 662, Poen. 641 (cf. 640), Merc. 161, 752.

119. **portitorem**: (not *uxorem*) the *portitores* were custom-house inspectors whose business it was to examine all goods entering at the port. Non. 24, 19, *portitores dicuntur teloniarii, qui portum obsidentes omnia sciscitentur et ex eo uectigal accipiant*. Cf. 135, *huic custodi catae*.

121. **nimium ego**: a proceleusmatic, *nĭmĭ ĕgŏ*. Cf. Mil. 452, 1437, Most. 736 (III. 2. 64), Aul. 655; see Müller, Nachtrag z. Pros. p. 65 f. — **delicatam**, *spoiled*. Cf. Most. 929 (IV. 2. 32) *puere, nimium es delicatus*. — **ut facturus**: rare omission of *sum* in the "periphrastic conjugation." For further examples, see Brix on Trin. 535. That *sum*, not *sim* (Ussing on Amph. Prol. 56; but see id. Amph. 569) is to be supplied is proved by E. Becker, Studemund's Studien I.

p. 307. Here *ut facturus* is the object of *dicam;* but *facturus* refers not to the words immediately following, but to 127 ff., *atque adeo,* etc., where Menaechmus declares his intention to live a gay life.

122. See App.

123. **lanam, purpuram**: *woollen* and *purple* (or rather *red*) cloths for dresses (both together Stich. 376), the first for every-day wear, the second for festivities, etc. These were made up in the house by the lady and her servants. — **aurum**: *jewellery.* — **uestis**: (sc. *stragula*) *covers* for beds, couches, etc. Cf. 353.

124. **bene**: i.e. *large, liberaliter.* — **quicquam**: on the acc. with *egeo,* see Kühner, Lateinische Gram. II. 1, § 86. 8 Anm. 9. Cf. Ter. Eun. 223.

125. **malo cauebis**: *you'll be on your guard against evil consequences,* cf. 250.

126. **obseruare**, *watch, spy upon.* So *seruare* 127, 217.

127. **atque adeo**: *and besides.* See on 11. — **nequicquam**: this form existed at the time of Plautus on an equal footing with *nequidquam* (the older form) and *nequiquam* (the later form). The word consists of the negative *ne* and the adverbial ablative *quiquam* of *quisquam* (cf. *alioqui, ceteroqui*). The old form of this abl., *quidquam,* became by assimilation *quicquam.* See Ritschl, Neue Plaut. Excurs. p. 57 ff., Brix on Trin. 440. — **ob eam industriam**: *because of your care* in watching me. Cf. 791, Merc. 1026. The implied sense is, of course, *to spite you.* Cf. Shak. *Com. of Err.* Act III. Sc. i.:

> "That chain will I bestow,
> Be it for nothing but to spite my wife,
> Upon mine hostess there."

128. Menaechmus intends to dine with some friend, and bring Erotium with him (*ducam*), as in the Mostellaria (I. 2 = 306 ff.) Callidamates brings Delphium to Philolaches' banquet. Afterward (177 f.) Menaechmus changes his plan.

129. **loquitur mihi**: is explained in 130; for if Menaechmus dines out, he cannot take the parasite home to dinner.

131. See App.

132. **amatores mariti**, *intriguing husbands,* i.e. *qui alias mulieres amant.* Cf. Amph. 287, Most. 348 (II. 1. 9) ff. See App.

133. **quia**: Plautus frequently uses *quia* after words of feeling

and the like, where later usage decided in favor of *quod*. A. & G. 333 *b*; G. 542; H. 540. IV.; Brix on Trin. 290, Langen, Beitr. p. 57.

134. See App. on 137.

135. **sic**: to what this and *hoc facinus* (136) refer, is not expressly stated until 137 if 134 be regarded as an interpolation. — **dari uerba**: the passive of the common expression *uerba dare, cheat, deceive*. — **facete**, *cleverly, sharply*. Cf. Cic. Rosc. Am. 44. 128, *nos ab isto nebulone facetius eludimur quam putamus*. — **custodi**: this is merely a variation on the name *portitor* applied to his wife in 119.

136. **fabre**: originally *in a workmanlike manner;* hence, *accurately, skilfully;* then *cleverly, slyly*.

137. **meo malo** (abl. of manner, cf. 1015) **a mala abstuli hoc**, *to my own loss I have stolen this from the bad woman*. Of course he was really robbing himself in robbing his wife. Cf. Shak. *Com. of Err.* Act III. Sc. i., "This jest shall cost me some expense." — **hoc**: i.e. *hanc pallam*, which he now pulls out from under his own *pallium*. — **ad amicam**: cf. 177. — On this verse and 134, see App.

138. **salute**, *to the welfare*. We should expect *cum*, but with *salute* the preposition seems to be regularly omitted. Cf. Rud. 910, *quom* (*Neptunus*) *me ex suis locis pulcre ornatum expediuit salute horiae*. Merc. 824, *sua quidem salute ac familiai maxuma*, Bacch. 1070. — Menaechmus speaks as if he were returning victorious from a battle.

139. **istac**: viz. *praeda*, i.e. *palla*.

140. **insidias**: the martial language of 138 is continued. The pun on *insidias* and *praesidium* can hardly be translated. Cf. 193 *induuiae* and *exuuiae*.

141. **o mea commoditas**, etc.: *commodo et opportuno tempore eum venisse significat* (Ussing).

142. **quid agis**, *how do you do?* but also *what are you doing?* Menaechmus uses the words in the former sense, and Peniculus answers as if he had understood them in the latter. So in Most. 706 (III. 2, 29), *quid agis? Hominem optumum teneo*. The same ambiguity exists in the modern Greek *τί κάνεις;* — **teneo dextera**: Peniculus gives his hand to Menaechmus. — **genium**, *my good angel*. Parasites apply the same term to their patrons in Capt. 879, Curc. 301.

143. **per tempus**: i.e. *opportune, in the nick of time*. Used with

verbs of going and coming; Cas. 160 (II. 1. 16), Truc. 188, Bacch. 844, Poen. 135, Ter. Andr. 783, Hec. 622. The opposite is *post tempus*, Asin. 294, Capt. 870. Cf. Most. 563 (III. 1. 47), *numquam potuisti mihi magis opportunus aduenire quam aduenis.*

144. **commoditatis**, etc., *I know all the subdivisions* (moments) *of the right time.* Cf. Cic. pr. P. Quinct. 5. 19, *in ipso articulo temporis*, Ter. Ad. 229, *ut in ipso articulo oppressit* (Wagner's reference to Epid. III. 4. 55 is based upon a corrupt and abandoned reading). Thornton renders "I know to hit each point and nick of time."

145. **uin**: = *uisne.* — **facinus luculentum**, "*a rich treat*" (Hildyard). Menaechmus refers to his clever theft of the *palla*, but the indefinite expression *inspicere* allows the parasite to think of the only kind of "treat" he appreciates. He therefore asks who the cook was. (Brix takes *facinus luculentum* in the unheard-of sense of "a glorious piece of booty," *i.e.* the *palla*, but Menaechmus wants the parasite to admire his cleverness, not to examine the cloak.)

146. **iam**, *at once.* See on 215. — **si quid titubatumst**, "*if there has been a slip of the pan*" (Hildyard). The construction is, "if there has been a slip, I shall know it." This is almost equivalent to the indirect question, "I shall know whether there has been," etc., which would require *titubatum sit*. Early Latin prefers, as a rule, the indic. in clauses of this kind. — **reliquias**: the *remains* of a dinner, the parasite's proper share.

147. **en umquam**: = *ecquando*, Paul. Fest. p. 76. See App. — **tabula picta in pariete**: cf. Merc. 315, *tantidemst quasi sit signum pictum in pariete.* Fresco-painting appears to have been invented by the Alexandrians (see Helbig, Rhein. Mus. xxv. p. 218), and was apparently much in vogue in Italy as early as the time of Plautus. The rape of Ganymedes was a common subject for ancient artists (see O. Jahn, Arch. Beitr. p. 12 ff.; Müller-Wieseler, Denkm. d. alt. Kunst. I. 148, II. 50–52), and many representations of it are extant, among them at least two wall-paintings (Zahn, Pompei. Wandgem. II. 32, Museo Borbon. X. 56). No representations of the rape of Adonis by Venus are as yet known.

148. **Catameitus** for **Ganymedes** belongs to a class of latinized Greek words which became current in Latium through oral communication before the development of a Latin literature. Similar forms which Plautus found in popular use, and adopted in writing

for the popular stage, are: *alcedo* for *alcyon* (Paul. Fest. p. 6) Poen. 356, *Alumentus* for *Laomedon* (Fest. p. 15), *Aperta* (Fest. p. 18), *Apello* for *Apollo*, *Polluces* for *Pollux* Bacch. 894, *Melerpanta* (inscription on a Praenestine mirror, see Ritschl C. I. L. p. 16), *Bellerophanta* Bacch. 810 for *Bellerophontes*, *Alcumeus* Capt. 562 for *Alcmaeo*, *Adoneus* here for *Adonis*, and *Proserpina* which always remained the Latin form for *Persephone*.

150. **adsimulo similiter**: Menaechmus has put on his wife's *palla*, and asks if he does not resemble those effeminate beauties Ganymedes and Adonis. — **quis istest ornatus**: refers of course to the *palla*. See App.

151. Menaechmus intends to invite the parasite to dine with him at the house of Erotium, but wishes to be extolled beforehand as generous and amiable (*lepidissumum*); so in Capt. 839 ff. the parasite insists that Hegio shall rejoice and make preparations for a banquet before he will tell him the good news he brings. Peniculus, however (154), refuses to flatter Menaechmus further without knowing why (*qua gratia, i.e.* what his reward is to be), especially as Menaechmus has quarrelled with his wife, and can therefore not take him home to dine. — **essuri**: on the *ss*, see Brix on Trin. 406, Corssen, Ausspr. d. Lat. I. p. 282 f.

153. **audes**: = *uis; audere*, from the same root as *auere* and *auidus*, is often used by Plautus and Terence in the sense of *uelle*. Cf. 697, Trin. 244, Pseud. 78, 1322, Asin. 476, Truc. 425. *Sodes* (*si audes*), *if you please*, is very common. — **de tuo**, *of your own*.

154. **qua gratia**: = *cuius rei gratia, what I shall get for it*. What he wants is shown by his question in 151. — See App.

155. **abs te**: cf. 267, 345. — **caueo cautius**: this is an example of the fig. etymol. by which words of the same root are put side by side for emphasis.

156. The sense of the missing verse must have been, "never fear; if we can't dine at home, we can find a place *ubi clam uxorem*," etc. See App.

157. **sepulcrum**: the coming feast is spoken of as the funeral of the day, which would naturally take place when the day was dead (*i.e.* past). Cf. Stat. Silv. IV. 6. 3, *Iam moriente die rapuit me cena benigni Vindicis*. The funeral rites were regularly closed by a feast. The metaphor is continued in the two following lines, and repeated in 491.

158. **oras**: = *dicis*, a frequent use in early Latin. Cf. Trin. 1161. — **quam mox**, *how soon?* Cf. 704, Mil. 305, Rud. 342, *quam mox coctumst prandium?* 1227, *quam mox licet te conpellare?* Liv. III. 37. 5. The parasite likes Menaechmus' proposal, and urges him to make haste, as the day is already half gone.

160. **obloquere**: *loquendo obstrepis* (Lambinus). — **oculum ecfodito per solum**, *you shall knock out my eye through the sole of my foot.* Such ridiculous exaggerations are frequent in comedy, especially when threats and the like are being uttered. Cf. Poen. 571, *at edepol tibi nos in lumbos linguam atque oculos in solum* (sc. *decidere uelimus*), *we wish that your tongue may fall into your loins, and your eyes into the soles of your feet*, Cas. 370 (II. 6. 39), *at tu ut oculos emungare ex capite per nasum tuos.* A similar use of *per* occurs in Mil. 29, *pol si quidem conisus esses, per corium, per uiscera perque os elephanti transmineret bracchium*, and 1261, *ita animus per oculos meos mihi defit.* But see App. for another explanation.

162. **a foribus**: from Menaechmus' own door, that his wife may not hear. — **etiam**, *still more.* Cf. Trin. 572, Aul. 55, *abscede etiam nunc, etiam nunc.* St. *Etiamne?* Ev. *Ohe, istic adstato.* — **licet**, *all right.* Cf. 214, Trin. 372, 517. It expresses assent, like *fiat* just before and *eu* just after. In Rud. 1212–1224 it is used fourteen times in this sense.

163. **concede audacter**, *come boldly away* (a rather poor joke). **leonino cauo**: the house in which dwells the raging lioness his wife. (Brix renders *cauo, cage*, but for this the proper word is *cauea.* He refers to Ter. Phorm. V. 1. 14, *concede hinc a foribus paulum istorsum sodes. Quid has metuis foris? Conclusam hic habeo uxorem saeuam*, where the figure is, however, slightly different.)

164. **edepol ne**: the emphatic *ne* is often used with *edepol* and similar words, *e.g.* 908. — **esses**, *you would be* (if the occasion arose). A. & G. 311, G. 602. — **agitator**, *driver* (in the circus). The drivers in chariot races used to look back at those behind them to make sure that they were not gaining on them.

166. **sed quid ais**: these words are often used to introduce a new subject, especially a question. Cf. 914, Trin. 193. Here, however, Peniculus takes the words in their literal sense, *what do you say?* as he does *quid agis, what are you doing?* 142. — **enim**: is used elliptically like the Greek γάρ. The effect is not to introduce a

reason, but to emphasize an affirmation (= *enimuero*). This use is very common in Plautus and Terence. Cf. 252, 791, 846, Trin. 705, etc.

168. **captum si siet collegium** (sc. *augurum*), *if the college of augurs should have been consulted.* Cf. Most. 546 (III. 1. 30), *cape, obsecro hercle, cum homine una iudicem,* Suet. Aug. 95, *augurium capienti duodecim se vultures ostenderunt.*

169. The answer of Peniculus is very imperfectly preserved in the Mss. This line exists only in A, and even there only a few letters are legible. The sense must be: if you had consulted the augurs, they could reach no better conclusion (*coniecturam*) than I.

170. Menaechmus holds the *palla* under the parasite's nose. — **apstines**: sc. *nasum,* or possibly *odorari,* as in Curc. 180 *abstinere* is used with the infinitive.

171. **summum**, *only the upper part.*

172. **istoc loco**: i.e. *infima parte.* — **nasum**: in Plautus always neuter, *e.g.,* Curc. 110, *sagax nasum habet,* Mil. 1256, *odore nasum sentiat.* — **odore inlutili**, *an odor not to be washed out.* The adjective occurs nowhere else, but seems assured by Nonius' *inlutibili.*

173. **hinc**: = *ex hoc* (i.e. *summo,* cf. 171) *loco.*

174. **furtum, scortum, prandium**: these are in the acc. case. A. & G. 237 *b,* G. 329 R. 1, H. 371, III. There is a play on words in *furtum, scortum,* for *o* before *r* was pronounced almost like *u* (see Kiessling, Rhein. Mus. XXIII. p. 423 f.). Cf. Pseud. 791, *furinum forum,* Epid. 119, *furno foro,* Bacch. 72, *scortum scuto,* Truc. 773, *cura cor.*

175 f. These lines exist only in the palimpsest A, and only the beginnings are legible. See App.

177. **hanc**: her house was close at hand.

179. **inde**, *from now.* — **diurnam stellam**, *the morning star* (day star), *Lucifer* (*φωσφόρος*), as in Amph. 272 *Hesperus* is called *Nocturnus* (*Noctifer* in Catull. 62. 7).

180. **expedite**, *to the point.* The expression, like *mille passum,* 181, betrays the effort of the parasite to rise to Menaechmus' exalted state of mind. — **fabulatu's**: this verb is used in comedy in the sense of *loqui.* Cf. Trin. 461, 480, 502. — **ferio**, *shall I knock?* The indicative is frequently used by Plautus and Terence in questions of this kind instead of the more deliberative subjunctive. Cf. 320,

Trin. 1062, Most. 759 (III. 2. 87), *eon? uoco huc hominem?* Bacch. 1196, Most. 360 (II. 1. 21), Epid. 693, Pers. 663 (IV. 4. 114), Ter. Heaut. 344, Eun. 434. See esp. Madvig, Opusc. Alt. p. 40.

181. **uel mane etiam**, *or rather wait a bit.* *uel* is rarely used by the comic writers to mean simply *or*, but regularly adds emphasis, as here. *etiam* as in 162. Menaechmus says this merely to keep Peniculus on tenter hooks a little longer (cf. Pseud. 31, *lege, uel tabellas redde*). — **mille passum**: Plautus regularly uses *mille* with the genitive. For examples, see Brix on Trin. 425. On the genitive *passum*, see Corssen, Ausspr. d. Lat. II. 709. Bücheler, Lat. Decl. p. 84.

182. **Samiae**, *of crockery.* The Samian earthenware was cheap and very generally used, cf. Capt. 291; but also easily broken, Bacch. 200 ff.

183. **eapse**: i.e. *ea ipsa.* So *eampse, eumpse, eopse* and *eāpse* occur for *eam ipsam, eum ipsam, eo ipso,* and *eā ipsā.* See Corssen, Ausspr. d. Lat. II. 847. — **eccam**: *eccum, eccam, eccos, eccas, eccillum, eccistum,* etc. (i.e. *ecce eum,* etc.) may be inserted in the sentence like mere interjections and have no influence on the construction. Brix on Capt. 1005 gives examples.

184. **satin ut**: i.e. *satisne est ut, is it not enough how* the sun is darkened? *i.e.* "is it not entirely darkened?" *satin ut* occurs after *uide* (not *uides*) Stich. 271 f., and *uide ut* is very common. — **prae candoribus**, *in comparison with the brilliancy; candor* is not merely whiteness, but whiteness and light.

185. Enter Erotium from her house. — **mei**: = *mi;* see Bücheler, Lat. Decl. p. 44, and App. on 239. — **extra numerum**, *outside the number,* i.e. *you don't count.* So Poen. 330 Agorastocles says to two sisters, *primum prima salua sis et secunda tu secundo salue in pretio,* and then to their maid *tertia salue extra pretium,* to which she replies *tum pol ego et oleum et operam perdidi.*

186. Peniculus dares not be offended, for fear of losing his invitation to dinner, and replies to Erotium's slighting remark with a joke. See App. — **adscriptiuis**, *supernumeraries.* Varro, L. L. vii. § 56, *adscriptiui dicti quod olim adscribebantur inermes, armatis militibus qui succederent, si quis eorum deperisset.*

187. **isti ac**: see App. — **iussim**: like *ausim* more frequent in the 2d and 3d person; so too *faxis, duxis, excussit.* See on 114. —

proelium: i.e. *prandium*. So also Pers. 113 (I. 3. 32) *sed quid cessamus proelium committere?* see on 140 and 107.

188. The Mss. omit the names of the persons in this line. The latter part of it is given by most eds. (including Brix) to Menaechmus, but such a proposal is much more likely to come from the parasite, and is assigned to him by Ussing.

190. See App.

191. **ut**, *how*. Exclamatory, as in 570 b. Menaechmus pays no attention to the parasite's jocose interruption.

192. **interim**, *meanwhile*. Adversative. Cf. the French *cependant*. See App. — **nequis quin**: is like *non potes quin*. Brix, in his note on Trin. 705, explains the construction by the ellipsis of *facere*.

193. **quid hoc est?**: Erotium throws back Menaechmus' *pallium* by which his wife's *palla* was hidden. — **induuiae**: notice the pun in this and *exuuiae*. — **rosa**: *my rosebud*. So also Curc. 100, Asin. 664, Bacch. 83.

194. **superas**: i.e. *uictoriam obtines*. — **impetrant**: sc. *ut me fruantur*. Cf. 190. The expression is chosen for the sake of decency.

195. **blanditur**: this probably refers to some endearing gesture of Erotium. The sense is: a harlot is affectionate only so long as she sees her profit in it. If you really loved Menaechmus, your kisses would be more fiery. See App.

196. **oportebat**: this verb with the perf. pass. partic. is not rare in Plautus and Terence. Cf. Aul. 754, *non attactam opportuit*. — **mordicus**: this adverb occurs also Aul. 234.

197. **sustine hoc**, *hold this*, *i.e.* my cloak. He has to remove this in order to take off the *palla* (150) for Erotium. — **uoui**: as if he had vowed to hang up his booty (*i.e.* the *palla*) as an offering at some shrine.

198. **postea**: after you have taken off your cloak. The dancers (*cinaedi*) on the stage wore the *palla*, and Peniculus wants Menaechmus to dance in accordance with his costume. See 510 ff.

200. He takes off the *palla*. — **nimio**: cf. 94.

201. Admete, daughter of Eurystheus, wished for the girdle of Hippolyte, queen of the Amazons. Eurystheus therefore imposed upon Hercules as his ninth labor the task of bringing the girdle. See Apollod. II. 5, 9, 1 and 8, Diod. Sic. IV. 16.

202. **umquam**: added merely for the sake of emphasis. So we,

in colloquial language, sometimes use *never* for *not*. See on 1012. See App.

203. **uiuis**: means a little more than **es**, *you lead a life*. Cf. 908, Trin. 390, Merc. 897, Capt. 828. — **morigera moribus**: fig. etymol. Cf. 155, 150.

204. These words express the thanks of Erotium, and intimate at the same time that Menaechmus is only doing his duty by her. — **animo animatos**: cf. *honore honestes*, Capt. 247, 356, *laudibus laudare*, Capt. 420, 422, *memoria memini*, Capt. 393, *luce lucebit*, Curc. 182. These ablatives serve like adverbs to add emphasis to the same idea contained in the related verb.

205. **qui quidem**: (aside) *at least such as*, etc.; cf. Trin. 552.

206. **istanc**: not *hanc*, for the *palla* is already in the hands of Erotium. — **anno**: *last year*. Cf. Amph. prol. 91, *etiam histriones anno quom in proscenio hic Iouem inuocarunt, uenit;* Lucil. XXVIII. 23, *utrum anno an horno tete abstuleris a uiro*. The translation "a year ago" (Brix) gives nearly the same meaning, but does not render the ablative so well. — See App.

207. Aside.

208. **quid uolo**: in later Latin *quid uelim* would be necessary, but early Latin prefers the indicative, the question being treated as a co-ordinate, not a subordinate clause. See on 146, Introd. p. 15. — **cedo**, *out with it*, is common. Cf. Mil. 617, Pseud. 387, Poen. 865, 896. See App.

209. The *prandium* is to be an elaborate lunch corresponding to the description of Menaechmus' tastes in 98 ff.

210. **scitamentorum**: = *scitorum ciborum*. An archaic word. — Bothe (and Ribbeck, Rhein. Mus. XXXVII. p. 538) may be right in assigning this line and the two following to Peniculus.

211. **glandionidam, pernonidam**: comic patronymics from *glandium* and *perna*, both of which are often mentioned in Plautus as dainty dishes (Curc. 323, 366, Pseud. 166, Stich. 360). The ending *-ωνίδης* (*-ωνίδας*) presupposes a stem in *-ων*, but Plautus pays no regard to this, and even forms comic patronymics from verbs, as in Pers. 699 ff., *Virginesuendonides*, *Argentumexterebronides*, *Nummosexpalponides*. Here *glandionida* and *pernonida* are only comic grandiloquence for *glandium* and *perna*, like *sinciputamenta*, 212, for *sinciput*. — **suillum, laridum**: are adjectives. *laridus* is applied to

dried as opposed to fresh meat. See App. — The dainties here enumerated are mentioned in the provisions of the censors against extravagance in food (Plin. N. H. VIII. 51, 57, XXXVI. 1, 2), and it is not improbable that, as Brix suggests, an allusion to such laws is here intended.

212. The pork of Italy is still unusually good, an excellent flavor being imparted to it by the acorns upon which the swine feed.

213. **madida**: *well-done.* Cf. 326. — **miluinam**: sc. *famem, hunger of a kite (miluus);* like our "hungry as a bear." In A the reading is *muluinam*, and as *muluina* or *miluina* with ellipsis of *fames* does not occur elsewhere, Bernays (followed by Ritschl) reads *bulimam*, which is suggested by Paul. Fest. p. 32, *Bulimam Graeci magnam famem dicunt.* The Greek word is βουλιμία.

214. **licet**: see on 162.

215. **iam**, *directly.* Cf. 146, 178, 226, 326, Trin. 248.

217. **seruabo**: cf. 127. See App.

218. **hodie**: Donatus on Ter. Adel. 215 says: *hodie non tempus significat, sed iracundam eloquentiam ac stomachum.* This applies especially to sentences containing threats, curses, or asseverations, in which *hodie* is added with a certain bitter emphasis as *numquam* is in 1012 and *umquam* in 202. Cf. 1015, Pers. 220 (II. 2. 37), Ter. Andr. 196, Hor. Sat. II. 7. 21, *non dices hodie,* with Heindorf's note. — **ut te perdam**: *on condition of losing you, ut* being used like ὥστε or ἐφ' ᾧ τε. — Exit Menaechmus followed by Peniculus.

219. **euocate**: is addressed to her slaves. — **intus**: *ex aedibus,* ἔνδοθεν. Cf. Most. 662 (III. 1. 145), Amph. 770, *intus pateram proferto foras.* See Brix on Capt. 173. — **coquom**: according to Athenaeus XIV. 658 (p. 1466 Dindorf) slaves were not employed as cooks in Athens until Macedonian times. Before that, the cooks were free men, and had their station in the market-place, where any one who wished could hire them. So in Aul. 280, *postquam obsonauit erus et conduxit coquos tibicinasque hasce apud forum.* See Introd. p. 25. In Rome the cook was an indispensable person in every well-to-do family after the war with Antiochus (191 B.C.); cf. Liv. XXXIX. 6. 7. That Erotium keeps a cook of her own, shows that she stands high in her profession.

220. Enter Cylindrus. — **nummos**: Brix, in his note on Trin. 844, discusses the use of this word in Plautus. He finds that the

coins meant are usually not Roman, but Greek; and that in most cases the Aeginetan piece of two drachmas (a little over 50 cents) is intended. — See App.

222. **i**: for *ei*, the later *ii*. See App.

223. See App.

224. **homonum**: see on 89. See App. — **fungitur**: Plautus and Terence use *fungi* with the accusative only (except *officio fungi*, Ter. Adel. 603); *uti* has regularly the ablative, *abuti* the accusative; *frui* occurs only once in Plautus, and then with the ablative, Asin. 918, while Terence uses it four times with the ablative and once with the accusative; *potiri* occurs in Plautus twice each with the genitive, accusative, and ablative; in Terence three times with the accusative and once with the ablative; *uescor* is unknown to Plautus and Terence.

225. **ilicet**: (*ire licet*) *you may go;* i.e. *all right;* cf. *licet* 162. — **cocta sunt**: the *meal is* (as good as) *cooked*. Cf. Pseud. 891, *quin tu is accubitum? ei, conuiuas cedo: conrumpitur iam cena*, where the orders for the meal have but just been given. — **ceterum**: object of *cura;* not adverb. Cf. Capt. 989.

226. Exit Erotium into her house, while Cylindrus goes to the market. The stage is vacant, and the first act is over.

ACTUS II.

227. Enter Menaechmus II. (Sosicles) and Messenio from the harbor, *i.e.* from the spectators' left. They are followed by sailors carrying their luggage. They must be in ordinary costume, or Menaechmus II. could not be mistaken for his brother, but they can hardly have left their travelling costume (χλαμύς and πέτασος) at an inn (*taberna deuorsaria* 436), as Brix imagines, for if they had, they would not have failed to leave their heavy luggage also.

228. See App.

229. **maior**: sc. *tamen est uoluptas.* — **non dicam dolo**: *to speak the truth.* Cf. Trin. 90, 480.

230. **quae fuerit tua**: i.e. *patria.* The unusual perfect *fuerit* instead of *sit* seems to be used with a sigh of longing for his (long-lost, former) country.

232. **circumimus**: is to be pronounced without elision of *um.* Cf. Curc. 451, Asin. 742, Rud. 145 (I. 2. 52), Truc. 407, Ter. Phorm.

614, Hor. Sat. I. 9. 17 (*circumagi*). When elision is desired, *circum ire* should be written as two words, as Pseud. 899. Cf. Verg. Aen. I. 142, *circum dea fudit*, ib. VI. 700, *dare bracchia circum*.

234. **nam quid**: frequently used for *quidnam*. — **quaerere**: after *modi*. In comedy (*i.e.* in colloquial language) the infinitive is loosely used for the genitive or dative of the gerund. Cf. 245, Capt. 424, *adest occasio benefacta cumulare*, but Asin. 882, *quid modi, pater, amplexando facies?* Mil. 1311, Merc. 652.

235. **postquam — damus**: in common speech the historical present was frequently used after *postquam* and *quom*. See on 24. With this and the following lines, compare Shak. *Com. of Err.* Act I. Sc. i.

> "Five summers have I spent in farthest Greece,
> Roaming clean through the bounds of Asia,
> And, coasting homeward, came to Ephesus;
> Hopeless to find, yet loth to leave unsought,
> Or that, or any place that harbours men."

And id. Sc. ii.

> "I to the world am like a drop of water,
> That in the ocean seeks another drop."

236. **Histros**: the *H* is found in the good Mss. of Plautus and Virgil. — **Hilurios**: also with *H*. Cf. Trin. 852. See Corssen, Ausspr. d. Lat. I. 106. See App.

237. **mare superum**: the Adriatic. — **exoticam**: *foreign* Greece is from the Greek dramatist's point of view *Magna Graecia*. — For the scanning, cf. the beginnings of the senarii *Patér, auos, próauos* Pers. 58, *Illé quidem iám scit*, id. 711 (IV. 7. 4), *quomqué bene próuenísti*, Truc. 385.

239. **credo**: belongs logically in the apodosis, but is frequently inserted in the protasis. — See App. — Compare our proverbial expression: to hunt for a needle in a haymow.

240. **si appareret**: if it were visible at all, *i.e.* if it existed. Cf. 242 *si uiueret. apparet* has the same meaning in Amph. 161 f., Truc. 154; and *comparebas*, Aul. 629. Cf. Liv. XXX. 37. 11 *ex nauibus per indutias captis nihil praeter ipsas comparebat naues*.

243. **istuc**: belongs with *faciat*. The following line explains *istuc*. The repetition and amplification of an idea already expressed is characteristic of careless colloquial language. Cf. 992 ff., Truc. 22 ff., *non omnis aetas ad perdiscendum sat est*

amanti, dum id perdiscat, quot pereat modis, ib. 57 f. — **certum**: is, like *scire* in the next line, opposed to the implied notion of mere *belief*. See App.

245. **praeterea**: *beyond that, i.e.* beyond obtaining certain news of my brother's death. Cf. 725, Most. 72, *ne tu erres, praeterhac mihi non facies moram.* — **quaerere**: see on 234.

246. **aliter**: *i.e.* unless I find some one to give me certain information about my brother's death. — **exsequi**: equivalent to *quaerere*. Supply *eum* as its object. Cf. Epid. 572, Amph. 791, Rud. 261 *patronam exsequontur benignam.*

247. **illum**: the subject of the dependent clause is put by anticipation as the object of the chief verb. The logical order is *ego* (I alone) *scio quam ille carus sit*, etc. Cf. 881, Trin. 373 with Brix's note.

248. **in scirpo nodum quaeris**, *you are hunting for a knot in a bulrush* (which never has any). A proverbial expression for taking useless trouble. Cf. Ter. Andr. 941. — **quin**, *why not.*

249. **nisi si**: like the Greek εἰ μὴ εἰ, of which C. E. Schneider (on Plato Rep. IX. 581 D) says *alterum εἰ rem magis incertam reddit, dum exceptioni addit condicionem.* Cf. Trin. 475, Capt. 530, Amph. 825, Curc. 51, Epid. 22. — **historia**: in the Greek sense of an *account of a voyage.* So Lucian's story of his voyage to the sun and the moon is called ἀληθὴς ἱστορία.

250. The same form of sentence is used Capt. 632, *meam rem non cures, si recte facias.* See App. — **dictum doctum**: also Trin. 380, Asin. 525. The idea contained in this line is differently expressed, Most. 57, *orationis operam compendi face, nisi te mala re magna mactari cupis*, and Bacch. 147, *omitte, Lyde, aut caue malo.* — **malo**: here as elsewhere, *malum* (like *mala res*) means a whipping. Cf. Trin. 1045, Liv. IV. 49. 11.

251. **tuo modo**, *in your way, to suit you.* Cf. Pers. 358 (III. 1. 31), *meo modo istuc potius fiet quam tuo*, Ter. Andr. 153, *sine nunc meo me uiuere interea modo.*

252. **em**: should not be elided. *Em*, originally the accusative of *is*, is most frequently found before the demonstrative pronouns, *hic, illic, istic*, and less often *is*. It is also sometimes followed by relatives, personal pronouns, and substantives. See Brix on Trin. 3. See App. — **illoc**: *i.e.* line 251. — **enim**: see on 166.

253. **potuit**: this line is addressed to the spectators, hence the third person. Notice that five words in succession begin with *p*.

256. **aestiue uiaticati**, *supplied for our journey in a summerly manner, i.e.* our purse is (like summer clothing) lightly lined. *uiaticatus* does not occur elsewhere. Cf. *patibulatus* (= *patibulum ferens*) Most. 53, *hostiatus* (= *cum hostiis*) Rud. 270, *ansatus* (= *ansis ornatus*) Pers. 307 (II. 5. 7).

257. **ne tu hercle**: a common combination of particles like *ne tu edepol* and *ne tu ecastor*. Cf. 626, 639. — **reuorteris**: future perfect active, not present deponent.

258. **ubi nil habebis**, *when you've spent all your money.* — **geminum gemes**: a play on words (paronomasia). Cf. 980.

260. **potatores maxumei**: cf. *amator magnus*, 269. — With this line and the following, compare Shak. *Com. of Err.* Act I. Sc. ii.

> "They say this town is full of cozenage;
> As, nimble jugglers that deceive the eye,
> Dark-working sorcerers that change the mind,
> Soul-killing witches that deform the body,
> Disguisèd cheaters, prating mountebanks,
> And many such-like liberties of sin."

261. **sucophantae**, *sharpers; cheats* (Hildyard). The common spelling is *sycophantae*, but *y* was not used in the time of Plautus. — **palpatores**, *spongers; swindlers* (Hildyard).

262. **meretrices mulieres**: see on 79.

265. **damno**: the joke lies in the pun on *Epidamno*, 264. Cf. 268 and see on 33. Similar puns occur Mil. 290, *quod ego, Sceledre, scelus ex te audio?* (cf. id. 331, 495) Bacch. 284, *quom mi ipsum nomen eius Archidemides clamaret dempturum esse, si quid crederem.* The Greek name *Epidamnos* is perhaps connected with ἐπιδάμνημι.

266. **cedo dum**: *just give.* "Imperatives are often strengthened by the addition of *dum*" (Wagner).

267. **eo uis**: sc. **facere**; *what do you mean to do with it?* — **aps te**: cf. 155, 345. — **de**: is equivalent to *secundum*. Cf. 934, Mil. 1029.

268. **duas**: an old subjunctive for *des*.

269. **amator magnus**: cf. 260, Mil. 775, *magnus moechus mulierum*, Amph. prol. 106, *quantus amator*. See App.

270. **perditi**: see App.

271. **id utrumque**: according to the rule we should have *eorum*

utrumque. A long list of exceptions is, however, given by C. F. W. Müller, Jahrbb. f. Phil. 1865, p. 560 f.; cf. *uter eratis*, 1119.—**cauero**: the future perfect where the future seems more natural is common in comedy. The meaning seems to be that the action is to be so quick and sure that it can hardly be thought of except as completed. Cf. *feceris* 273, *exquaesiuero*, Capt. 293.

274. Enter Cylindrus, the cook, with the provisions he has bought. He takes Menaechmus Sosicles for Menaechmus of Epidamnus.

276. **uae tergo meo**: he is afraid of being punished for his slowness.

277. **obambulant**: the hiatus after *conuiuae* might be avoided by scanning *priús iam cónuiuae* or by adopting the archaic form *conuiuas* (see Bücheler Lat. Decl. p. 35, Ritschl, neue Plaut. Exc. p. 117 f.), but Ritschl's *obambulant* (adopted by Brix and Wagner) seems better. *obambulare, walk up and down*, occurs Capt. 491, Trin. 315, Poen. prol. 19, and is restored by Wagner Cas. 720 (IV. 1. 10).

279. **di te amabunt**: a formula expressing thanks. Similar expressions, often with the verb in the subjunctive, are very common. See Brix and Wagner on Trin. 384.

280. Ritschl suggests as a possible reading for this line of which traces are preserved in A: *Tune hunc scis qui sit qui sciat quis ego siem?*

281. The hiatus is justified by the pause and change of speakers. — **conuiuae ceteri**: plural because Cylindrus has previously (224) said that Peniculus is equal to eight. *sunt* and *est* are often omitted in pointed questions. See App.

283. **certo**: *certainly*. *Certe* means *at least*. But see on 501.

284. **dixin**: Plautus uses *nĕ* where later writers use *nonne* (see A. Spengel, "die Partikel *nonne* im Altlatein," Munich, 1867). Cf. 375, Mil. 169, *estne hic Palaestrio?* Bacch. 561, Capt. 714, Ter. Hec. 81, and even Cic. Cat. I. 3. 8, *sensistine?* Schrader and M. Warren maintain that *nonne* occurs, though rarely, in Plautus.

285. Traces of a lost line exist in A. See App.

287. Of course Menaechmus Sosicles and Messenio know no *peniculus* except as a sponge or dishclout.

288. **numero**: *too soon*. Cf. Amph. 180, Mil. 1400, Poen. 1272, Festus, p. 170, Nonius, p. 352.

290. **porci**: pigs were the usual expiatory sacrifice, and were

offered in cases of insanity to obtain relief from the disease, which was regarded as a punishment sent by the gods. So Menaechmus asks, "What is the price of pigs?" and proposes that Cylindrus offer a sacrifice, as he is clearly insane.

291. **sācres**: this plural is used in sacrificial language instead of *săcri*. Cf. Rud. 1208, Varro de re rustica II. 1. 20 and 4. 16. So *impetrire* is used for *impetrare* in the language of ritual. Varro, II. 4. 16, says: *a partu decimo die habentur puri. ab eo appellantur ab antiquis sacres, quod tum ad sacrificium idonei dicuntur primum*, and cites this line. — **sinceri**: is equivalent to *puri* in the passage from Varro. — **nummis**: i.e. *singulis nummis*. — **nummum a me accipe**: cf. Curc. 201, *auro contra cedo modestum amatorem: a me aurum accipe.*

293. **insane**: see App.

294. **homini ignoto**: *a stranger*. Cf. 495.

295. **tantum quod sciam**: is unusual for the simple *quod sciam*. — In the vulgate lines 295–299 stand between 302 and 303.

297. **tu**: see App. — **nouerim**: sc. **rogas?** Both *nouisti* and *nouerim* are used as perfect of *noscere*. *But where did you become acquainted with me?* etc.

301. The sense of the joke at the cook's expense is according to Schwabe (Jahrbb. 1872, p. 413 f.): "*siue a* **culo** (i.e. *ano*) *siue a* **cole** (i.e. *caule = pene, mentula*) *nomen habes, perieris.*" Perhaps Plautus had only the two spellings *culina* and *colina* in mind (see Most. 1 and perhaps 5). At any rate, the joke is not derived by Plautus from his Greek original. — **perieris**: only four unsyncopated forms of the perfect subjunctive occur in Plautus in clauses of wishing: *delicuerit*, Cas. 378 (II. 6. 47) *perieris* here, *perierint*, Stich. 385, *abierit*, Poen. 799. *facere*, which is common in wishes, occurs only as *faxim*, never as *fecerim*. (So Lübbert, grammat. Stud. I. p. 30.) See App.

303. **tibi**: iambus as in 323.

304. **cuathisso**: κναθίζω. Cf. *patrisso*, πατρίζω, and see on 11.

305. **quom**: causal *quom* with the indicative is regular in Plautus. — **nihil**: more definite expressions are Most. 260 (I. 3. 109), *nimis uelim lapidem, qui ego illi speculo dimminuam caput*, Ter. Andr. 622, *Ei mihi, quom non habeo spatium, ut de te sumam supplicium*, ib. 606, *utinam mihi esset aliquid hic quo nunc me praecipitem darem.* — **illic**: (dative) for *illice*. Cf. 829, 842, Trin. 776, Truc. 200. So *istic*, 1013.

— **dimminuam**: for *disminuam* with assimilation of *s*. The word occurs in comedy here, Most. 260 (I. 3. 109), Ter. Eun. 803, and Adel. 571, always with *caput* or *cerebrum* as its object.

309. **habes** = *habitas*. See App. — **perduint**: cf. 451, 1009.

310. **insanit hic quidem**: *he is the one who is mad*, not I. A side remark. — **ipsus**: an old form for *ipse*. See App.

311. **audin?** *listen*, literally, *do you hear?* Cf. 909, 920; so *uiden, see*, Most. 1152 (V. 2. 50) (but *uide* Curc. 311), *uidetin*, Asin. 636 (but *uidete*, Stich. 410).

312. **nummum illum quem**: by attraction for *nummo illo quem*. The demonstrative is sometimes attracted into the case of the relative when both precede the verb. Cf. Trin. 137, 985, Curc. 419, Amph. 1009, Capt. prol. 1. — **dudum**: *just now*. Cf. Trin. 430, 1137. See G. M. Richardson "de dum particulae ap. prisc. script. Lat. usu" (Leipzig, 1886), p. 23 ff.

314. **tu quidem**: like *hic quidem* in 310, is a reply to *insanum* of 293. See App.

316. **multum**: *chattering, gas-bag*. Cf. Afran. 202 R. *multa ac molesta es: potin ut hinc facessas?* Catull. 112, *multus homo est Naso*, Cic. de Orat. II. 87. 358. See App.

317. Aside to the audience.

318. **quamuis**: originally *tam . . . quam uis, as much . . . as you please*. Cf. Trin. 380, 554, 797, Bacch. 339, Cic. Rosc. Amer. 32. 91, *haec si haberet in causa, quae commemoraui, posset ea quamuis diu dicere.* **ridiculus**: *funny, fond of jokes.*

319. **quid ais tu?** *say!* Cf. 914, Trin. 193, 196, 892, 930, 939, Capt. 613. See on 311. — **quod uides**: he shows him the contents of his *sportula* (220).

320. **án ŏpsono**: the strength of the ictus on *an* occasions the shortening of the first syllable of *opsono*. See App. on prol. 37 For the indicative, see on 180.

321. **quas mulieres**, etc.; cf. Curc. 546, *quos tu mihi luscos libertos, quos Summanos somnias?* Truc. 283, *quas tu mulieres mihi narras . . .?* Curc. 613.

322. **quod te urget scelus**: *what wickedness is tormenting you?* (*i.e.* is being visited upon you and is causing your insanity). Cf Capt. 762, *quod hoc est scelus?* which Brix rightly explains by *quid hoc est infelicitatis?* (cf. Ter. Adel. 544, *quid hoc malum infelicitatis?*)

323. **qui**: equivalent to *ut tu;* hence the subjunctive. A. & G. 319, G. 633, H. 500 I. — **tibi**: an iambus. Cf. 303.

326. **iam**: *directly*. Cf. 215. — **madebunt**: see on 213. *madebunt faxo* is an example of parataxis; *shall be cooked, I promise you.* This use of *faxo* is common in comedy.

327. **longius**: the *u* of the neuter comparative was originally long (see Bücheler, Lat. Decl. p. 10, Corssen, Ausspr. d. Lat. II. p. 500) and must be so considered here, in Most. 318 (I. 4. 13), and Trin. 247. *amplius*. In the last two places the metre is cretic. See App.

328. **numquid uis?** *is there anything else I can do for you?* This is a regular formula in taking leave. Cf. Ter. Eun. 341, *Dum haec dicit, abiit hora. rogo numquid uelit. 'recte' inquit. abeo.* to which Donatus says: *abituri, ne id dure facerent, numquid uis? dicebant iis quibuscum constitissent.* — **maxumam malam crucem**: this expression with *ire* and without *in* occurs also Capt. 469, Poen. 496, 799, Ter. Eun. 536, *malam rem hinc ibis?* to which Donatus says: *hoc adverbialiter dixit quemadmodum dicimus domum ibis.* See also Bentley on Ter. Phorm. V. 8. 37.

329. **ire**: takes up the verb of Menaechmus' harsh remark, after which one would expect *malam crucem*, but Cylindrus gives his speech an unexpected turn. See App.

330. **haec**: the provisions. — **ad Volcani uiolentiam**: this lofty tragic phrase in the mouth of the cook becomes ridiculous like the quotations from Euripides in the plays of Aristophanes.

332. **adstes**: after *potius quam* and similar expressions the subjunctive is regularly used (though the subjunctive is here further accounted for by the preceding *ut*). Brix gives examples in his note on Capt. 688.

337. **qui**, *how*. *qui* (*quei*) is a locative form parallel to the abl. *quo*. It serves as an interrogative (here, 1120), relative (635, Bacch. 335), and indefinite (549) pronoun, in all genders and numbers (most frequently *quicum, e.g.* 369); compounds as *aliqui, quiqui* (1159) and *quiquam* also occur. As an adverb, *qui* is equiv. to *utinam* (451, 933); as an asseverative particle it is common in early Latin (see on 428) and is preserved in later Latin in the compound *atqui*. See Bücheler, Lat. Decl. p. 121.

338. **mirum**: not *mirum est*. Plautus never omits the copula (*est*) in *certum est, par est, aequom est, opus est, usus est, melius est,*

satius est, *negotium est*, and some similar expressions; but in expressions of an exclamatory character *est* is generally omitted, as in *facete dictum*, Capt. 176, Ter. Eun. 288, *emptum*, Capt. 179, *nimium bonae rei*, Stich. 379, *nimis bene factum* id. 374, Epid. 209, *scitum istuc*, Bacch. 208, *tua factum opera*, Pers. 773 (V. 1. 22). This is especially the case in phrases containing *mirum*, as *mirum ni*, *mirum quin*, *mirum quid*, Amph. 954, *non mirum si*, Truc. 305, *minume mirum*, Ter. Heaut. 245, *non edepol mirum*, Ter. Hec. 160 (though *est* is sometimes used, *e.g.* Bacch. 409, 450, Pseud. 1213, Amph. 283, Ter. Hec. 220). Cf. *οὐδὲν θαυμαστόν*, *τί θαυμαστόν*; and the English "no wonder." A comparison of these expressions with other exclamatory phrases (e.g. *hercle odiosas res*, Mil. 1056, *edepol mortalem graphicum*, Pseud. 519, *hercle rem gestam bene*, Stich. 379, Epid. 212, *morbum hercle acutum*, Men. 872, *edepol res turbulentas*, Epid. 72, *edepol mortales malos*, Poen. 603) makes it probable that *mirum* is an exclamatory accusative, in which case *est* could not be added.

339. **ancillulas**: diminutive of *ancillas*, as *seruolos* is of *seruos*. The regular feminine of *seruos* is *ancilla* (cf. Cic. Off. I. 31. 113) except when the position of a maid-servant as slave or free woman in the eye of the law is in question. Then *serua* is used.

341. **quoiatis**: archaic for *quoias* (*cuias*). Priscian XVII. 23, p. 122 H, *gentile cuias, cuius nominativum etiam cuiatis communi genere antiqui proferebant.* Cf. Poen. prol. 109, ib. 994, Curc. 407, Bacch. fragm. 23. — **quid nomen**: in the question, "what is your (his, etc.) name?" Plautus regularly uses the substantive pronoun *quid*. Cf. 498, 1131, Trin. 889.

342. **adplicant, adglutinant**: Plautus frequently puts words of similar meaning side by side without a conjunction (asyndeton). Cf. Trin. 243.

343. **perditum**, *ruined*. See App. on 270. — **amittunt**: for *dimittunt*, very common in early Latin. Cf. 1055, Capt. arg. 7, prol. 36, 332, 460, etc.

344. **istoc**: the first syllable must be scanned short. — **nauis**: must be pronounced (by synizesis) as one syllable, like the Greek *ναῦς*. So also Bacch. 797. See App. The *nauis praedatoria* is of course the *meretrix*, and by *portu* her house is meant.

349. **hoc**: the *uidulus* which Messenio was carrying, while the sailors carried the rest of the baggage (*haec*).

350. **sultis**: *si uultis*, like *sis* for *si uis*. — **nauales pedes**: a high-sounding name for the sailors. In 436 they are called *istos*, and *sequimini* in 445 is addressed to them.

351. Enter Erotium from her house, accompanied by her maid, whom she immediately sends in again. The lines 351–368 form a canticum in iambic and anapaestic measures. — **sic**, *so, i.e.* open. — **nolo operiri**, *I don't want* (the door) *shut, i.e.* "leave it open." She intends to go back into the house with Menaechmus. The first lines are addressed to the maid.

352. **para, cura**: are used without an object expressed. So *para* Ter. Andr. 254 and often.

353. **fiat**: depends upon *uide* without *ut*. A. & G. 331 *f.* Rem., G. 546 Rem. 3, H. 499, 2. — **sternite lectos**, *cover the couches* with cushions, etc. Cf. 123 and Pseud. 162, *tu esto lectisterniator.*

355. See App.

356. **malo**: i.e. *damno.*

357. **eccum**: cf. 774.

358. On the metre, see App.

359. **potissumus**: to be pronounced *potĭsumus*, like *simĭlumus*, Asin. 241, *satĕlites*, Trin. 833, as was customary before Ennius. Erotium had several lovers, but speaks as if Menaechmus were her favorite. Cf. Ter. Phorm. 533, *mea lege utar, ut sit potior qui prior ad dandumst.* Hor. Sat. II. 5. 76. See App.

361. **animule mi**: cf. 185, Cas. 134 *mi animule, mi Olympio, mea uita, mea mellilla, mea festiuitas.* — **mira uidentur**: (not *mirum*) cf. *mira sunt*, Trin. 861.

363. **quom . . . sit**: causal *quom* is followed by the indicative in Plautus except where, as here, the clause with *quom* is attracted into the subjunctive by the influence of a subjunctive or infinitive upon which it depends. See Schmalz in I. Müller's Handbüch d. Alterthumswiss. II. p. 348, Lübbert, "Syntax von quom," p. 125 f.

364. See App.

367 f. are not a repetition of 364–6 arising from a re-editing of the play (dittography), but Erotium, receiving no sign of welcome from Menaechmus, hopes to arouse his interest by repeating more in detail what she has just said.

368. **ubi**, *when.* — **ilicet**: i.e. *ire licet.* Cf. 225, Capt. 90, 469, Most. 832 (III. 2. 161). See App.

369. **quicum**, etc.: aside to Messenio.

370. **quia**: replies to the general sense of the preceding question as if it were in the form *cur me appellas?*

371. **neque haud**: as the force of the negative in *neque* is somewhat weakened by its combination with the copulative particle, the popular speech sometimes adds a second negative particle which does not destroy but strengthens the negation. The two negatives are then regularly separated by another word. The examples in Plautus are: Bacch. 1037, *neque ego haud committam ut — dicas*, Epid. 664, *neque ille haud obiciet mihi pedibus sese prouocatum*, Pers. 533 (IV. 3. 66), *neque mi haud inperito eueniet, tali ut in luto haeream*, Bacch. fragm. 26, *neque id haud subditiua gloria* [*oppidum*] *arbitror*. This usage occurs only once in Terence, Andr. 205. Similar cases are Plaut. Curc. 579 (where Brix proposes *atque* for *neque*), Mil. 1411.

372. **florentem facis**: cf. Pseud. 1041, *qui te nunc flentem facit*, Poen. 377, *ego faciam plorantem illum*.

375. **dixin**: 259 ff., 338 ff. See on 284. — **istaec**, *what you are experiencing*. — **folia nunc cadunt**: seems to be a proverbial expression. The meaning is: now light and pleasant things (*i.e.* mere words) fall to your lot, compared to what will be in three days: then heavy and hard things (*i.e.* the paying for Erotium's favors) will come.

376. **prae ut si**, *in comparison with what will come, if*, etc. *tum cadent* is not the apodosis to *si erimus*, but an independent sentence explaining *prae ut;* for *prae ut* is always closely connected with the sentence which precedes. Cf. 935, Merc. 470, Amph. 374, Mil. 20, Bacch. 929, Ter. Eun. 301; also *prae quam*, Aul. 507, Most. 965 (IV. 2. 66), 1127 (V. 2. 25), and *prae quod*, Stich. 362. — **hoc**: see on 104.

377. **ita sunt**: cf. 100, 259. — **elecebrae argentariae**: *ἴυγγες ἀργυρίου*, Lambinus; *elecebrae argentariae meretrices ab eliciendo argento dictae*, Fest. Epit. p. 76. Cf. Bacch. 944, *exlecebra fiet hic equos auro senis*.

378. **dum**: construe with *sine*. Cf. 386. On this use of *dum* with the imperative, see Richardson "de dum particul." p. 17 ff. — **tibi dico**, *I am speaking to you*. A regular formula to attract any one's attention. Somewhat harsher expressions are *tecum loquor* and *te adloquor*.

379. Hiatus after *tu*. See App. — **nouisti**: see on 297. Cf. Epid. 551, *ubi te uisitaui?*

381. **tetulit**: this reduplicated perfect is used by Plautus several times. — **delicias facis**, *you are joking.* Cf. Cas. 507 (III. 1. 14), Poen. 280. A somewhat stronger expression is *ludos facere*, 405, and still stronger *ludibrio habere me*, 396. Cf. Shak. *Com. of Err.* Act IV. Sc. iii.: "Your man and you are marvellous merry, sir. Will you go with me? we'll mend our dinner here."

382. **quin**, *why not?* — **amabo**, *I pray.* Very common in Plautus and Terence. — **rectius**, *better.* Cf. 603, *ubi mihi bene sit.*

384. **quid hoc sit**: see on 530. — **oboluit marsuppium huic**, *she has got scent of your purse. marsuppium* is the subject.

386. **iam**: cf. 215. — **scibo**: futures in *-ibo* and imperfects in *-ibam* occur frequently in Plautus and Terence and in early Latin generally. See Allen, Remnants of early Latin, p. 11.

387. **bene uocas**, *you are very good to invite me.* Cf. Curc. 563, Merc. 949. — **tam**: for *tamen* is the reading of A in Stich. 44, and appears in *tametsi* (= *tamen etsi*) and in the formula *tam gratiast* (here in BCD, Pseud. 713 B, Stich. 472 ABCD). Festus, p. 360, says: *at antiqui tam etiam pro tamen usi sunt*, and cites passages from Naevius, Ennius, and Titinius. Bothe reads *tam* (*iam* Mss.) also Merc. 734. See App. — **gratiast**, (*no*) *I thank you.*

388. **dudum**, *a little while ago.* Cf. 312, 391.

390. **malum**: "*malum interiectio est irascentis*," Calpurn. on Ter. Heaut. 716. It is always used parenthetically in interrogative sentences. Cf. 794, Epid. 710, Cic. Off. II. 15. 53.

391. **baxeae**: Placid. gloss. *baxae calcei mulieribus apti* and *baxeas, calciamenta;* Grammat. incert. de gen. nom. ed. Otto no. 26, *baxeas, calciamenta feminarum, ut Varro dicit;* Hesych. *πάξ, ὑπόδημα εὐυπόδητον.* — **qui**: for *quo* (ablative) A. & G. 104 *c*, G. 103 Rem., H. 187, 1. See on 337.

395. **certo**: see on 501. — **canterino ritud astans somniat**: cf. Capt. 848, *hic uigilans somniat.* Horses frequently sleep standing, and as geldings are naturally more quiet than stallions and mares, they may be supposed to sleep and dream more; hence *canterino.* Perhaps, however, *canterino* is here merely equivalent to *equino.*

396. **qui lubet**: i.e. *qui fit ut tibi lubeat.* — **ire infitias**: equiv. to

infitiari. The accusative is like that in *uenum ire* (*nēnire*). See Lobeck on Soph. Aj. 290.

397. **dic quid est**: *dic* is followed by a direct question: *say, what is it?* Then follow two co-ordinate relative clauses defining *id; negem* and *fecerim* are subjunctive by implied indirect discourse. *quod fecerim* depends, like *quod negem*, upon *quid est id.*

400. **penetraui pedem**: the use of *penetrare* as a transitive verb (= *inferre*) occurs with *pedem* here and 816, with *se* (*me, te*) more frequently, *e.g.* Amph. 250, Truc. 44 (I. 1. 23), Trin. 276, 291, 314.

402. **perii**: as often in dialogue, *perii* is used here in a greatly weakened sense. — **quam nauem**: cf. 321. — **ligneam**: Menaechmus answers as if he thought Erotium really wished to know what (sort of a) ship he was talking about.

403. **excusam malleo**: the ship has often been hardly used (*tritam*), has often sprung a leak (*fissam*), and often been beaten with a hammer (*excusam malleo*) while undergoing repairs. So in Menand. Naucl. fragm. 1 the question *τὴν ναῦν σεσῶσθαί μοι λέγεις;* is answered: *ἔγωγε μὴν τὴν ναῦν ἐκείνην ἣν ἐποίησε Καλλικλῆς ὁ Καλύμνιος, Εὐφράνωρ δ' ἐκυβέρνα Θούριος.* Ribbeck thinks the words *ligneam, saepe tritam*, etc., are a parody of some tragic line.

404. **supellex pellionist**: like a furrier's furniture (on which he hangs his furs); *peg is close to peg.* Cf. Rud. 753 *ni offerumentas habebis pluris in tergo tuo quam ulla nauis longa clauos.* Note the alliterations.

405. See App.

406. **nescio quem**: = *aliquem.* A. & G. 334 *e*, G. 469 Rem. 2, H. 191 N., 455, 2. — See App.

412. **Hierost**: sc. *regnator.* This list of Syracusan rulers is incomplete and not altogether correct. Agathocles reigned from 317 to 289 B.C. Hiero became *στρατηγός* in 269, and obtained the throne by force (not by inheritance from Liparo) in 265. Pintia and Liparo, of whom nothing is known, must have been in power just before Hiero and after the departure (in 275 B.C.) of Pyrrhus from Sicily. There was an Agrigentine tyrant Phintias about 280 B.C., and it is possible that Erotium (or Plautus) put him by mistake among the rulers of Syracuse. See Holm, Geschichte Siciliens in Alterthum II. p. 490.

415. A gap must be assumed before this line. In the lost line or

lines Erotium must have repeated her invitation, otherwise *pernegari* (= *persisti in negando*) and *ne feceris* are incomprehensible. Without assuming a gap one can only render *pernegari non potest, we cannot persist in* (*per*) *denying* that the woman is from Syracuse. Then *ne feceris* can be explained only by the assumption that Menaechmus starts to go into the house, and his servant protests.

416. **periisti,** *you are lost.* — **intrassis**: for *intraveris.* See on 114. — After this a line is lost, in which Messenio was ordered to stand back, for in 432 he is told to come nearer.

418. **bene res geritur . . . nancisci**: aside. Cf. Shak. *Com. of Err.* Act II. Sc. ii.

> "Until I know this sure uncertainty,
> I'll entertain the offer'd fallacy."

419. **iam dudum**: see on 312 and (for the accentuation) 499. He turns and addresses Erotium.

420. **non imprudens,** *purposely.* — **hunc metuebam**: see on 247.

422. **etiam,** *still, yet, any longer.* See on 162. See App.

424. **fecero**: nearly equiv. to *faciam.* See on 271.

425. **amabo**: i.e. *amanter rogabo.* Cf. 524, 678. Truc. 872, *immo amabo ut hos dies aliquos sinas eum esse apud me.* This use is very like the parenthetical use of *amabo* with imperatives, when it means "do this and I will love you," *i.e.* "please do this."

426. **dederas**: cf. 57. There are many instances in Plautus of the pluperfect used where one would expect the perfect.

427. **opera,** *trimmings,* etc.

428. **hercle qui**: also 1092. The indefinite relative *qui* (originally *somehow*) often serves as an asseverative particle. In comedy it is usually joined with *hercle, edepol, ecastor, pol, quippe, ut,* and also *ne.* For examples, see Brix's note on Capt. 553. See on 337. — **et**: see App. — **eādem,** *by the same means.* Supply *operā* though the word should not be inserted in the text.

429. **si in uia conspexerit**: it is evident from these words that the *palla* was an outer garment which women wore in the street over their tunics.

430. **maxume**: *μάλιστα, by all means, willingly.* Cf. Asin. 904, Curc. 315, Rud. 1410.

431. **conloqui**: exit Erotium into the house. — See App.

432. **accede**: see on 416. — **suscipe hoc**: *i.e.* the portmanteau

which Messenio had put down, 349. Cf. *sustine hoc*, 197. Hereupon Menaechmus starts for the house. Brix and Wagner assume a gap after this line, in which Menaechmus informs Messenio that he intends to go with Erotium, but there is no need of his saying anything after his private agreement with Erotium, which Messenio must have understood even if he did not hear the words. Besides, *suscipe hoc* shows that Messenio is to go away.

433. **opust**: a harsh and meaningless reply, as if Messenio asked: *why must you go with her?* and Menaechmus answered: *because.* — **ut me dices**, *how* (*i.e.* what) *you will call me;* of course something disagreeable, as *hominem nihili* or *animi impotentem*. Cf. Pers. 215 (II. 2. 32), *confitere ut te autumo?* — **tanto nequior**, *so much the worse* if you are doing this with your eyes open. *tanto nequior* (Ter. Adel. 528), *tanto melior* (Pers. 325 = II. 5. 25, Bacch. 211, Truc. 953, Ter. Heaut. 549), *tanto miserior* (Stich. 749) are used without *es* and *est*. See on 338.

434. A verse is lost in which Menaechmus told Messenio to be silent; *inquam*, 438, points to a previous *tace*. See App.

435. **habeo praedam**, etc., *mine is the booty; such a strong earthwork have I begun*. Military expressions, as in 140. By *habeo* he does not mean that he has the booty already, but that he is sure of it; *operis* refers to his shrewdness in accepting an invitation which he feels is meant for some one else (406). — **ei**: archaic form for *i*. When *i* is used with another imperative, asyndeton (as here with *abduc*) is exceedingly common. Cf. Capt. 184, 658, 950, Mil. 812. — **quantum potes**, *as fast as you can*. Though the impersonal *quantum potest* is the rule in Plautus, the personal construction occurs, and need not be changed here. See App.

436. **istos**: the sailors. See on 350.

437. **tu**: in opposition to *istos;* the sailors are to be led to the inn, but you must come back before sunset. — **ante solem occasum**: cf. 1024. See Kühner, lat. Gram. II. 1, § 26, 4, p. 73. — **uenias aduorsum**: a regular expression for fetching any one home from a dinner. Cf. 445, 989, Most. 306 (I. 4. 1), 859 (IV. 1. 19), 863 (IV. 1. 24), Stich. 607, Ter. Adel. 27. In 464, the parasite uses the expression with ironical bitterness.

438. The end of the verse (after *inquam*) is lost. See App.

439. **tibi**: iambus. Cf. 303, 323.

441. **hic**: not *hinc*. See App. — Exit Menaechmus.

442. **lembum**: see App. — **dierectus**: only in Plautus; from *di-* and *erigere*, (stretched) *apart* (and) *erect*. It is said properly of slaves who were stretched on a rack or cross, and had their limbs pulled. Hence *dierectum ire* is not much different from *in malam crucem ire*, but the original sense is not always completely retained, so that it can be used here of a ship. Translate "to the deuce." The word is always trisyllabic. — **nauis praedatoria**: as in 344.

443. **postulem**: is not infrequently used in comedy as the equivalent of *uelle* in the sense of the Greek ἀξιοῦν. "I am a fool to wish to direct my master." Cf. Shak. *Com. of Err.* Act IV. Sc. i.:

> "Thither I must, although against my will,
> For servants must their masters' minds fulfil."

445. **sequimini**: said to the sailors. See on 350. — **temperi**, *in time*. Cf. 288, *numero*. — Exit Messenio with the sailors, leaving the stage empty. On the reasons for not following the vulgate in considering this the end of the second act, see Introd. p. 20, Spengel, Akteintheilung, p. 21 f.

447. Enter Peniculus complaining that he has lost Menaechmus in the crowd and thereby probably lost his dinner. — **annis**: the regular construction would require *annos*, for *plus*, *minus*, and *amplius* when used with numerals are regularly followed, not by the ablative, but by the case which would be expected if *quam* were introduced (here the accusative). Here, however, *plus* is construed like any other comparative with the ablative. See Kühner, lat. Gram. II. 2, § 225, Anm. 14 c, p. 978. — **interea loci**, *meanwhile; loci* is partitive genitive, the word *locus* being used of time.

447. **quicquam facinus**, *any thing*. Kühner, lat. Gram. I. p. 407, explains *quicquam* as object, and *facinus* as predicate, but he himself gives examples of the adjectival use of *quisquam* with abstract nouns. — **scelestius**: see on *scelus* 322.

448. **inmersi**: cf. 703.

450. **abiīt**: the last syllable is long. Cf. Merc. 705, *rediīt*. Early inscriptions give *posedeit*, *redieit*, *obieit*, etc. — **ducere**: sc. *secum*.

451. **qui**: see on 337. — **perduint**: cf. 309, 1009. — See App.

452. **occupatos occupat**: this kind of play on words is common in Plautus. — **quae**: see App.

453. See App.

454. **quom citentur**, *at the call of the roll.* This is like the procedure at a *dilectus.* If any one failed to appear at the appointed place and time it was said of him *citatus non respondit.* — **census capiant**: is explained as equivalent to *pignora capiant*, and *censores* is supplied as the subject. The censors could punish the refractory by the imposition of fines (*pignora capiendo*).

455 f. Only these few letters of these lines are legible in A, and the other Mss. omit the lines altogether.

457. **adfatim**: is used like *satis.* — **in dies**, etc., *who eat but one meal a day.* — **edint**: old form of the subjunctive (originally optative). See Neue, Formenlehre II., p. 441 f. Stolz in I. Müller's Handbuch d. Klass. Alterthumswiss. II. p. 236.

458. **essum**: this form is etymologically correct (for *edsum*), and is found in several places in the Mss. of Plautus.

461. **quoi**: the antecedent is *ego.* — **uoluisse**: sc. *Menaechmum* as subject, "*certus est parasitus sibi nisi afuisset sua culpa datum uoluisse Menaechmum prandium promissum*" (Vahlen). See App.

463. Enter Menaechmus. — **cum corona**: garlands were put on at the end of the feast; hence the parasite concludes: *sublatumst conuiuium.* The correct punctuation of this line is due to Brix.

464. **uenio aduorsum**: see on 437.

465. See App.

466. Menaechmus speaks to Erotium, who accompanies him to the door to give directions about the alterations of the *palla.* — **potine**: for *potisne* is common with ellipsis of *est* or *fieri*. In *potis est*, *pote est*, *potest*, the colloquial language has a ready expression for *it is possible*, which the language of literature expresses by *fieri potest* (cf. 625, 1120). C. F. W. Müller, Zeitschr. f. d. Gymnasialwesen, 1875, p. 221 f., affords much information concerning *potis* and *pote* in Terence and later writers. — **hanc**: the *palla.*

468. **non**: to be construed with *esse;* for *faxo* like *credo* is often used parenthetically. As confusion is impossible on account of the absurdity of connecting *non* with *faxo*, any change of order is needless. — **eam**: for *eandem.* — **ignorabitur**: the first syllable must be scanned short.

469. **phrygionem**: Plin. N. H. VIII. 48. 74: *acu facere id* (sc. *pingere uestes*) *Phryges inuenerunt ideoque Phrygioniae* (sc. *uestes*) *ap-*

pellatae sunt. Peniculus did not hear Erotium's request (v. 425), but guesses from his knowledge of her character what Menaechmus is to do.

472. **obserua quid dabo**: *just you watch what I'll give you, i.e.* how I'll give it to you. Cf. Pers. 290 (II. 4. 20) *specta quid dedero,* also Asin. 439, and Poen. 1286, *sic dedero;* Ter. Phorm. 1027, *sic dabo;* Capt. 495, *sic egero.* The sense of the formula *sic datur* (Truc. 634, Pseud. 155, Men. 626, 627, Stich. 766) is rightly explained by Gruter: *sermo castigantis et poenas sumentis aut poenas sumptas esse gaudentis.* — **ultus fuero**: for *ero.* Plautus frequently uses the perfect forms instead of the present in compound tenses.

474–485. Menaechmus is so far from Peniculus that the latter cannot hear his words.

476. **accubúi,** *I have reclined beside her at table;* with the accusative also 1142, Bacch. 1189. The hiatus *accubui, apstuli* is excusable on account of the pause in the sense which is made still more prominent by the chiastic arrangement of the last two clauses. See App.

477. **heres**: Paul. Fest. p. 99; *heres apud antiquos pro domino ponebatur.* Hence Bacch. 849, *niue exheredem fecero uitae suae.* The etymological connection between *heres* (cf. English *heir*) and *(h)erus* is evident; the *heir* becomes *master* of the property.

478. **clanculum,** *from my hiding place, ex occulto.*

479. The line is probably an interpolation. — **parti**: ablative. The final vowel of the ablative was originally long. Forms in *e, ei* and *i* occur. See Bücheler, Lat. Decl. p. 96 ff. — See App.

480. **ait**: sc. *Erotium.* — The addition of *me* is necessary, as the line cannot end with two iambic feet.

481. **quoniam**: i.e. *quom iam,* is used in its original sense. It often takes the verb in the present tense.

482. **errare**: sc. *eam.*

484. On the ictus in the second half of the verse, cf. 300, *nón ností nomén meum?* 419, *iám dudúm, muliér, tibi.* On the spondee in the fourth foot, see on 499.

485. **bene fui**: cf. 603, Capt. 850, *scis bene esse si sit unde;* Truc. 741, *de eo nunc bene sunt tua uirtute;* Merc. 582, *quin ergo imus atque obsonium curamus, pulcre ut simus?* — **dispendio**: i.e. *sumptu.*

487. **ais**: in *ais* (fourth conjugation) the *i* is originally long (see

Fleckeisen, "zur Kritik der altlatein. Dichterfragm. bei Gellius," p. 6 ff.). Here *ais* cannot be read as a monosyllable, but *quid ais* must be considered an anapaest, for Plautus avoids two pure iambi at the end of a senarius. Cf. 478. — See App.

488. **leuior quam pluma**: a proverbial expression. Cf. Poen. 812, *si quid bene facias, leuior plumast gratia*, and in modern times the Duke's song in Rigoletto, *la donna é mobile quam pium' al vento.*

489. **flagitium homonis**: the expression *flagitium hominis* occurs also 709, Asin. 473, Cas. 531 (III. 2. 22), and similar expressions, as *scelus uiri, monstrum hominis, monstrum mulieris, deliciae pueri, frustum pueri, hallex uiri* are very common. With these expressions used as exclamations *tu* does not occur (*scelus tu pueri es*, Pers. II. 2. 10, is not exclamatory) and should not be added here. Wagner's transposition (*hominis flagitium*) is equally without example; hence the most feasible way of avoiding hiatus is by writing *homonis*. — **subdole**: he calls Menaechmus so on account of the notion expressed in 449 and 491.

490. **quid de te merui**: *what have I done to deserve ill of you?* Cf. Aul. 735, *quid ego de te conmerui, adulescens, mali, quam ob rem ita faceres?*

491. **ut**: best taken in a temporal sense; *when you had sneaked off.* See App.

492. **fecisti funus**: cf. 156 ff. — **absenti**: ablative. The form in *i* is here given by all Mss. See on 479.

493. **facere**: sc. *funus prandio*. — **quoii**: to be pronounced as two syllables. See on the form, Bücheler, d. Lat. Decl. p. 114 f., Allen, Remnants of Early Latin, No. 77. — **heres**: inasmuch as he had been invited and the feast had been expressly prepared for him.

494. **tibi**: iambus. Cf. 303, 323.

495. **mihi**: was pronounced as a monosyllable, or *maledicas* was pronounced *maldicas*. — **ignoto tu insciens**: the idea is correctly explained by Vahlen as equivalent to *ignoto ignotus maledicis;* he compares *solus solum obsecravit, flens flentem obtestatur, absens absentem audit.* Here the expression is slightly varied by the use of the active *insciens* instead of *ignotus*. The addition of *tu* is necessary to avoid hiatus (or one might read *ignotod*). See App.

496. **malam rem**: i.e. *uerbera*, but the parasite takes it in a

slightly different sense, for he regards the loss of his dinner as a *mala res*.

497. **istam**: see App.

498. **quid nomen**: see on 341.

499. **quási nomén**: the same accentuation (ictus) occurs in 629, *huc intró tetulí pedem*, 648, 681 (where see note), and many other places.

501. **certo**: Langen, Philol. XXXIII. p. 710, proposes *certe*, and explains: "we won't discuss the question whether I know you or not; at any rate (*certe*) you have no right to be importunate." This expresses the sense correctly, but the line between *certo* and *certe* is not clearly drawn in Plautus.

502. **odiosus non sies**: the negative *ne*, which the Mss. give here, is out of place, for *odiosus* is always subjective, meaning *looked upon with dislike*, not *acting in a hateful way*. So *molestus ne sis* is common, but not *odiosus ne sis*. The subjunctive *sies* is potential as the apodosis of a less vivid future condition, not hortatory or imperative. But see App.

504. **uigila**: *wake up*. This implies that the parasite thinks Menaechmus is asleep and dreaming.

506. **ut**: see App.

510. **surrupui**: see App. — The gap after this verse was pointed out by Ladewig. The sense of the missing words was, according to Ritschl: *profecto nisi illum ut confiteatur fecero. . . .*

511. **occisast haec res**, *this affair is done for*. Cf. Capt. 539, *occisast haec res, nisi reperio atrocem mi aliquam astutiam*, Pseud. 423, *occisast haec res, haeret hoc negotium*. By *haec res*, Peniculus seems to mean his intercourse with Menaechmus. He is afraid the latter will cut his acquaintance. Perhaps, however, as Brix thinks, *haec res* refers to the revenge he intends to have by telling Menaechmus' wife, a revenge which could be brought to naught by steadfast denial on the part of Menaechmus.

514. **cinaedos**: the dancers who appeared on the stage dressed in the *palla* were called *cinaedi* (see on 198). As their dances were indecent they were themselves regarded as *impudici*.

516. **quo dignus es**: i.e. *in malam rem. quo* is adverb.

517. **piari**: as insane. See on 290.

519. **siet**: see App.

520. **istaec**: (= *istaece*) in the plural of the feminine *haec* and *istaec* are more frequently used by Plautus than *hae* and *istae*.

521. **comederis**: future perfect. Cf. Capt. 798. — Exit Peniculus.

522. **satin**: i.e. *satisne* = *nonne*.

523. **ludificant**: the plural is occasioned by the notion of plurality contained in *quemque*. Similar examples of synesis or *constructio ad sensum* are common in Plautus.

524. Enter Erotium's maid from the house, carrying a bracelet in her hand. — **amare ait te multum**, *says that she begs you earnestly*. On this use of *amare*, see on 425. Later Latin would require *se* as subject of *amare*, but Plautus often follows Greek usage in omitting the subject of the infinitive after verbs of speaking, etc., when it is the same as that of the main verb.

525. **hoc**: i.e. *spinter*. — **una opera**, *at the same time* with the *palla*. Usually *opera* is omitted. See on 428.

527. **spinter**: "*genus armillae quod mulieres antiquae gerere solebant brachio summo sinistro*," Fest. p. 333 b, 6 (Greek *σφιγκτήρ*). — **nouom**: is to be pronounced as one syllable (synizesis), *noum*. Cf. *naus* for *nauis*, 344.

530. **sit**: here, and in many similar sentences, Plautus agrees with later usage in treating the indirect question as a dependent clause. Cf. 384, Capt. 697, *nunc scio quid hoc sit negoti*, Poen. 1249, *misera timeo quid hoc sit negoti*. See S. G. Becker in Studemund's Studien, I. p. 284, but also Schmalz in I. Müller's Handbuch d. Alterthumswiss. II. p. 316. — **nisi**: sc. *est* or *scio esse*.

532. **aiebas**: trisyllabic, as in 936, 1141, and several other places in Plautus, though the word is usually dissyllabic. With these words she gives him the armlet; hence she says *redde* in 534, and Menaechmus uses *hoc* in 535.

534. See App.

536. **illae**: for the omission of *sunt*, see note and App. on 281. Menaechmus rather overdoes his pretended recollection of the *spinter* by reminding the maid of some *armillae* which had no existence.

537. **cum hoc**: *i.e.* with the armlet. In the gap which follows this line, Menaechmus probably rectified his mistake about the *armillae*, just as in 535 he remembers the *spinter*.

539. **curare**: for *curaturum te esse*, cf. 548. The present infinitive

for the future is not uncommon in Plautus, and its use is frequently accompanied by the omission of the subject accusative.

540. **simul**, *at the same time*, i.e. never. Cf. 749.

542. **stalagmia**: "*stalagmium genus inaurium uidetur significare*," Fest. p. 317 a, 8. The word is derived from σταλαγμός or στάλαγμα; compare the English "ear-drops." *inauris* is the generic term for ear-rings, and *stalagmia* the name of a special kind. Here the two are in apposition. — **duom**: monosyllabic by synizesis.

543. The maid's request has its foundation in the nature of lovers. Cf. Asin. 183 ff.

> "*Vólt placere sése amicae, uólt mihi, uolt pédisequae,*
> *Vólt famulis, uolt étiam ancillis: ét quoque catuló meo*
> *Súbblanditur nóuos amator, se út quom uideat gaúdeat.*"

544. The hiatus is justified by the strong punctuation. So also in 547 and 550. Possibly, too, the ablatives in 545 f. may have been without the final *d*, in which case we should have three consecutive lines with hiatus in the same place followed by *ego*.

545. **sodes** (*si audes*), *if you please*. See on 153. — **reddidero**: emphatic future perfect for future. Cf. 521, 273.

546. **reddam**, *I will pay you;* said as if the gold were to be lent to Menaechmus. The literal repetition (*ego post* in both lines, and *reddam* after *reddidero*) heightens the effect of the mockery (Ritschl, neue plaut. Exc. I. p. 49 note).

548. **numquid uis?** see on 328. She goes into the house, as she cannot get anything out of Menaechmus.

549. **ut**, etc.: Menaechmus adds this to himself as the maid leaves the stage. — **quantum possint**: sc. *uenire*. For the personal use of *possint*, see on 435. — **quique**: is for *et qui* (ablative), i.e. *quacumque ratione = quanticumque, for whatever price*. In the same sense *quiqui licebunt*, 1159, *qui datur, tanti indica*, Pers. 658 (IV. 4. 109).

554. **profer**: is used to denote hurried advance, as in 754; *confer* (the reading of the Mss.) is used of approaching or joining a person with whom one wishes to speak.

556. See App.

558. Menaechmus does not wait for the return of Messenio (437), but leaves the stage toward the right after speaking this line. The stage is left vacant, and the second act closes. See on 445.

ACTUS III.

559. Enter Peniculus with the wife of Menaechmus of Epidamnus.

561. **quin tu taces?** the interrogation is equivalent to a command "do be still."

562. **manufesto**: *ἐπ' ἀυτοφώρῳ, in the act.*

563. **coronad**: on this old ablative ending, see Ritschl, neue plaut. Exc. I. p. 64, Bücheler, d. Lat. Decl. p. 94.

565. **eccam**: he picks up the wreath which Menaechmus Sosicles had thrown away (555). — **quám habuit**: like *quám hodié*, 448; *qui hodié* 597; *quám habeas*, 695. Hiatus after monosyllables which form the first half of a resolved thesis (*θέσις, i.e.* the accentuated part of the foot) is not uncommon.

566. **em**: see on 252. — **hac**: see 555. Menaechmus Sosicles went off to the right, but the parasite and the wife of Menaechmus of Epidamnus follow the indication given by the wreath, and start off toward the left, and in so doing meet the Epidamnian Menaechmus who happens to be coming from that direction.

569. **male habeas**: sc. *eum; scold him, torment him.* Cf. Most. 696 (III. 2. 20), *sat scio quam me habet male.* — **censeo**: sc. *faciundum.*

570. **ex insidiis aucupa**: Wagner compares Asin. 881, *aucupemus ex insidiis clanculum quam rem gerat.* They step to one side and watch.

570^{b}. Enter Menaechmus of Epidamnus. The soliloquy of Menaechmus (to 601) forms a canticum. The first part (570^{b}–577) is a bacchiac system composed of bacchiac lines with continued rhythm (*continuatio numeri*), so that the first syllable of *optumi* (572) belongs metrically to 271, and the first syllable of *quaeritur* (575) forms a bacchius with *magis* (574), and the two first syllables of *clueat* (576) fill out the bacchius begun with *modi* (575). The division into lines is merely fortuitous as there is no real division into verses. This is shown by the strong punctuation before the end of the line in 572, 573, 574, and after the beginning of the verse in 575. A similar continuity of rhythm occurs perhaps in 760 (where see App.), and according to Bücheler, Rhein. Mus. XX. p. 431, Varro, *περὶ ἐξαγωγῆς* IV. has a continuous bacchiac system of eleven feet: *quemnám te esse dícam, ferá qui manú feruidós fontium áperis lacús sanguinís teque uíta leuás ferreo énse?* For a different

arrangement of this canticum, see Winter, über die metrische Reconstruction der plautinischen Cantica, p. 64 f. — **ut**: exclamatory, as in 191, 758. — **maxume**: belongs with *moro*, i.e. *stulto*. Notice the repeated alliteration. The distinctively Roman coloring of this monologue is striking. See Introd. p. 21.

571. **quique**: equivalent to *quicumque, precisely the best have this custom in the highest degree.* See App.

574. **sint**: sc. *clientes.* — **res**, *wealth*, as in 584.

575. **quoius modi**: pronounce *quoismodi;* or perhaps Plautus wrote *quoimodi* after the analogy of *quoiuismodi* (i.e. *quoiusuismodi*) Bacch. 400 (where perhaps *quoiquoimodi* should be read), Pseud. 741, *quoiquoimodi* (i.e. *quoius quoius modi*) Cic. Tusc. III. 34. 83, V. 41. 121, Verr. V. 41. 107, Rosc. Amer. 34. 95. *quoi* for *quoius* also occurs in the Mss. of Plautus in Trin. 1126, and *illi, isti, nulli*, etc., were used in early Latin for *illius*, etc. See Ritschl, Opusc. II. p. 692, 727, S. Brandt "de varia . . . gen. sing. pron. mensura," p. 42, 48, and Bücheler, d. Lat. Decl. p. 76, 78.

578. **qui**, *those who.* The transition from singular to plural is the reverse of that in 576. — **neque**: see App. — **aequom bonum**: the copula *et* is often omitted in Latin especially when synonymous words are used together.

579. **sollicitos habent**: when used with an adjective or a perfect passive participle, *habere* denotes the continuance of a condition or of the result of an action. Cf. 584, 588.

580. **datum denegant quod datumst**: i.e. *denegant datum sibi esse quod eis datum est.* The expression is as much simplified as possible. Cf. Amph. 850, *is si denegat facta* (sc. *esse*) *quae tu facta dicis.*

581. **litium pleni, rapaces, uiri fraudulenti**: in apposition with *qui*, 578.

584. **mens est in querelis**: cf. Pseud. 34, *nam istic* (i.e. *in cera*) *meus animus nunc est, non in pectore;* Pers. 706 (IV. 6. 27) *animus iam in nauist mihi;* Ter. Eun. 816, *iam dudum animus est in patinis.* By *querelae* the lawsuits brought against them by others are meant, rather than those they bring against others. *querela* in the sense of *law-suit* does not occur elsewhere until much later times, but line 585 seems to forbid any other understanding of the word.

585. **iuris dies**: i.e. *dies quo ius dicitur a praetore.* Elsewhere *diem dicere* without *iuris* is used.

586. See App.

587. **ad populum**: if it was a *causa publica*. — **in iure aut ad iudicem**: if it was a *causa priuata*. A suit is conducted *in iure* when it is decided by a magistrate (usually the praetor, cf. Poen. 185 f., sometimes by the aediles, cf. 590) *ex aequo bonoque;* but when the magistrate delegates a judge or arbitrators to decide the case, it is said to be *ad iudicem*. — **rest**: i.e. *res est*. Cf. Merc. 857, Stich. 473, etc. — This line is rejected by Ussing, Langen and Spengel, and certainly contains nothing which would not be familiar *ad nauseam* to a Roman audience.

588. **sicut**: is used like *uelut* to introduce an example obviously suggested by what precedes. — **nimis**: *very*. — **sollicitum**: the repetition of the word used in 579 is, of course, intentional. — **quod uolui agere**: i.e. the *prandium*.

590. **aediles**: they had charge of civil cases in matters of trade and usury. See Dict. of Antiquities.

591. **condiciones**: Menaechmus had tried to save his client by proposing a *sponsio*. This was a sort of wager in which each party deposited a certain sum of money with the declaration: "if this or that *condicio* prove to be (or not to be) correct, I relinquish all claim to the money," and the judicial decision applied primarily to the money so deposited. Whoever won in the *sponsio* was, however, also winner of the whole case. The decision in a *sponsio* depended more or less upon the choice of the *condiciones*, and Menaechmus in order to help his client had proposed intricate (*tortas*) and difficult (*confragosas*) *condiciones*. But the client instead of accepting this chance of relief, had insisted upon a regular legal course in which he was sure to be defeated, and had offered surety (*praedem dedit*).

592. **haud plus**: he had spoken *no more* than was necessary because he wished to get away, and *no less* (*haud minus*) because he had to fulfil his duty as *patronus*. See App.

593. **praedem**: the *surety* or *bondsman* was responsible for the payment of the fine (*multa*) by which the misdemeanor in question was punishable, but which was, of course, to be ultimately paid by the defendant if convicted.

594. Hiatus after *hominem*. See on 681.

596. **optumum diem**: cf. *die bono*, Poen. 497. See App.

597. See App.

601. An unnecessary explanation of the preceding words, rejected by Vahlen, Bergk, Brix and Wagner. See App.

602. Peniculus and the wife of Menaechmus speak aside to one another.

603. **bene sit**: see on 485. — After this line is a gap which was first pointed out by Ladewig. The order of the following lines (to 645) is much confused in the Mss. That here adopted is given by Ritschl, who suggests that the gap contained something like this:

Quisnam hic loquitur? quid ego uideo? meó cum parasitó simul
Vxor eccam ante aédis astans míhi facit remiliginem.

604. **tristis**: *out of sorts, cross.*

605. **bellus**: ironical; *the fine fellow.*

606. **potin ut**: *potisne (est) ut, is it possible that.* See on 466, 625. — **num te appello**: *am I speaking to you?* — **aufer manum**: *take away your hand.* Menaechmus has laid his hand on his wife's shoulder.

607. **hinc**: *from here*, i.e. *from me?* Cf. Poen. 1035, *maledicta hinc aufer*, Pers. 794 (V. 2. 19) *iurgium hinc auferas*, Capt. 694, *tandem istaec aufer, dic quid fers, ut feras hinc quod petis.* — **perge tu**: *keep it up.* Peniculus urges the woman to persist in her anger. Cf. 617, *perge in uirum.* — **mihi**: ethical dative.

610. **responsant**: *answer back*, i.e. are they impudent? — **nugas agis**: *nonsense!*

611. **familiarium**: *members of the household.* — **aliquoi**: perhaps for *aliquoii*. Cf. *quoii*, Trin. 358. See Bücheler, d. Lat. Decl. p. 114, Allen, Remnants of Early Lat. 77.

612. **num mihi es irata saltem?** *it can't be that you're angry with me?* — *saltem* is used when a question is a last resource, when every other guess has failed. Cf. Amph. 438, *quis ego sum saltem, si non sum Sosia?* — **ēs**, "thou art" is always long in Plautus and Terence.

614. **uin?** = *uisne?*

615. **paues**: Menaechmus betrays his embarrassment not only by hesitation of voice and manner, but also by the expression of his face, for masks were not used on the stage in the time of Plautus, but were introduced by the directors of the theatre, Cincius Faliscus and Minucius Prothymus, shortly after the time of Terence. Before

that the actors were content with wigs, paint, and powder, as at the present day. See Dziatzko, Introd. to Ter. Phorm. p. 19. — **quidnam**: see App.

616. **nisi unum**, etc.: aside. — **palla pallorem**: the play on words can hardly be rendered in English.

617. **at tu**, etc.: Peniculus loses all patience, and exclaims: it may be that you're not afraid, *but* (*at*) I'll teach you *not to eat the luncheon behind my back* (*clam me*). — **comessis**: i.e. *comederis*. For a discussion of the etymology and meaning, see Luebbert, grammat. Stud. I. p. 7 f., 10 ff., 43, 47. — **perge**: aside to Menaechmus' wife.

618. **nutat ne loquar**: *he's nodding to me not to speak*. This is said to the wife.

619. **nuto**: *nod; nicto, wink*. Cf. Non. p. 439, Asin. 784, *nutet, nictet, adnuat*, Merc. 407. Wagner compares the line of Naevius, *alii adnutat, alii adnictat, alium amat, alium tenet*.

620. **hoc**: sc. *homine*. — **confidentius**: *more shameless*. *confidens* is often used in a bad sense. For the omission of *est*, see on 281, 338, and cf. 630.

622. **credit**: ironical. — **isto**: is rare in the neuter, and occurs only with *de*. Cf. Mil. 779, etc. — **illuc**: *i.e.* to the *palla*.

623. **ad phrygionem**: the parasite maliciously takes *redeam* in its literal sense. — **censeo**: *I suppose*.

625. **potis**: sc. *esse* = *posse*. See on 466. The Mss. give *potis* for the infinitive, Merc. 349, *nec pater potis uidetur induci*, and it (or *pote*) has been restored in Aul. 309, Epid. 227, Rud. 968, Capt. 171, and Truc. 317.

626. **faenerato**, *with interest*. Cf. Asin. 896 (V. 2. 52) *ne illa ecastor faenerato funditat*, Ter. Adel. 219. — **sic datur**: see on 472. See App.

627. "In *properato comesse* we should notice the perfect infinitive instead of the present. This is very common with *uelle*, but rare with other verbs" (Wagner).

629. **intró**: for the accent, see on 499.

630. **tu negas?** is less a question than an expression of astonishment and reproach. Cf. 822, 307, Ter. Andr. 909, Mil. 829. This is a regular use of *negas?* and *rogas?*

633. **negabas**: is in sharp contrast to *aibas*. After *negabas* the subject (*te*) of *nouisse* is omitted. See on 524.

634. **ut**: temporal = *postquam*. Cf. Amph. 329, *lassus sum hercle e naui, ut uectus huc sum*, ib. 733, etc. — **domum**: this is what he tells his wife, though he had really intended to go to Erotium's house (603).

635. **qui**: ablative = *qua re* or *qua ratione*. See on 337.

637. **eampse**: see on 183. See App.

639. **misera**: with ellipsis of *sum*. This is not uncommon when the person is sufficiently designated by *ego* or *equidem*, as in Stich. 73 (I. 2. 25) according to A, Amph. prol. 56, *sed ego stultior*, id. 964, Merc. 919 (V. 2. 79), Ter. Hec. 564. So perhaps in 443, *inscitior* without *sum* may be what Plautus wrote. See on 338. — **quid**: see App.

640. **me rogas?** See on 630.

641. **nouit**: sc. *uxor tua*.

642. **edictaui**: this word occurs very rarely in the sense of *edicere*, and only in early Latin.

643. **profiteri**: with long first syllable occurs only here and in Ennius, Teleph. 293 (Ribbeck); *te ipsum hóc opportet prófiteri et próloqui*. Plautus used *pro* in composition sometimes as a long and sometimes as a short syllable. See Ritschl neue plaut. Exc. I. p. 54. — **ades**: sc. *animo*, which is expressed in Ter. Andr. prol. 24, Phorm. prol. 30, *be attentive*. Cf. Merc. 568, *prius ausculta atque huc ades*.

645. **mihi**: is ambiguous. As the property of the wife belongs to the husband, anything stolen from her is also stolen from him. Similar ambiguity in the use of *mihi* and *tibi* occurs in Capt. 866, Aul. 623.

646. **captat**, *tries to catch* you by words of double meaning. Cf. Amph. 422, 795. The first half of this line is addressed to the wife, the rest to Menaechmus.

648. **nil mihi tecumst**: to Peniculus; *sed quid tu ais?* to the wife.

650. **is**: see App. — **edepol factum nequiter**: is exclamatory, hence the omission of *est*. See on 338.

652. **huic amicae**, *your mistress here*. This deictic use of *hic* is very common in comedy. This line was apparently used to make up the interpolated line 601.

653. **noctua**: a night-owl; the note of this bird sounds like *tu, tu*.

656. **non dedisse**: sc. *me.* — **non falsum dicere**: i.e. *nos adiuramus nos non falsum dicere.* For the omission of the subject of the infinitive, see on 524.

657. **non condonaui**, *I didn't give it to her out and out.* — **sic**: is about equivalent to a shrug of the shoulders (in German one might say: ich hab' es ihr bloss so geliehen) and acquires its meaning from *utendam.* — **utendam dedi**, *I lent it.* Cf. Trin. 1131, *quod datum utendumst, repetundi id copiast, quando uelis,* Aul. 311; so Aul. 96, *utenda uasa . . . rogant,* id. 400, *utendam peto.*

658. **foras**, *out of the house.*

661. **ex re tua**, *to your advantage.* Cf. Pseud. 336, *ex tua re non est, ut ego emoriar.* So also *in rem,* 983, Trin. 628, 748, Capt. 386. The opposite is *ab re,* Trin. 238, Capt. 338, Asin. 224.

662. **introibis**: see App.

663. **quid mihi futurumst**, *what shall I have* (as reward)? This is addressed to the woman. *quid me futurumst* would mean, "*what is to become of me?* Cf. Truc. 417.

664. Exit Matrona.

666. **qua . . . qua**, *both . . . and:* cf. Mil. 1113, 1392, Asin. 96, Trin. 1044. — **ad forum**: to see if he can get an invitation. Cf. Capt. 478 ff. Peniculus leaves the stage and does not appear again.

667. **excidisse**: for the figurative use of *excidere,* cf. Ter. Andr. 423, *erus quantum audio uxore excidit,* Ovid. Met. II. 318, *magnis tamen excidit ausis.*

668. **exclusit**: this is the regular word for refusing any one (especially a lover) admittance. Cf. 698, Truc. 635, 636, Ter. Eun. 49, 159, Andr. 386, Hor. Sat. II. 3. 260, Ovid. Am. I. 8. 78.

670. **patiundum**: sarcastic, *I'll try to bear it.* — **placuero**: the future perfect where the future would seem more natural is not uncommon. See on 271.

674. **aliquis euocate**: cf. Pseud. 1284, *heus, Simoni me adesse aliquis nuntiate;* Merc. 908, *heus, aliquis actutum huc foras exite;* Ter. Adel. 634, *aperite aliquis actutum ostium.*

675. Erotium appears at the door. — **aetati tuae**: an emphatic expression for *tibi.* Cf. Capt. 885, *uae aetati tuae!* Rud. 375, *uae capiti atque aetati tuae!* Pseud. 111, *in te nunc omnes spes sunt aetati meae.*

677. **quod**, *on account of which.* Cf. 765, *quod med arcessat;* Poen.

951, *ut, quod de mea re huc ueni, rite uenerim;* Curc. 327, *sed quod te misi nihilo sum certior,* Most. 771 (III. 2. 99), Epid. 130, 570. The same meaning is expressed by *qua causa,* Stich. 363. The accusatives *id* and *istuc* are used in a similar way. Cf. 729, Mil. 1158, etc.

679. **eam**: repeats the idea of *pallam* the antecedent of *quam.* — **rem omnem ut factumst**: a *constructio ad sensum;* cf. 120, *omnem rem quicquid egi;* Amph. 966, *rem diuinam intus faciam, uota quae sunt;* Aul. 769, *ego te de alia re resciuisse censui, quod ad me attinet;* Epid. 239, *nec sermonis fallebar tamen, quae loquerentur;* Truc. 851, *eapse ultro, ut factumst, fecit omnem rem palam.* The more regular form is seen above, 519, *rem omnem iam, ut siet gesta, eloquar.* — **ordine**, *in order;* the word is frequently used with *narrare, demonstrare,* etc., usually, as here, accompanied by *omnem rem, omne, omnia* or *cuncta.*

680. **bis tanto pluris pallam**, *twice as expensive a cloak.* — **quam uoles**, *any you choose. quam = quamcumque.* Brix unnecessarily alters to *quom uoles, whenever you choose.*

681. **phrygionem ut ferres**: hiatus in the diaeresis of this kind of verse is very common in this play: 220, 399, 406, 435, 594, 626, 667, 780, 847, 913, 923, (930), 940, 1072, 1112, and with change of speaker, 160, (379), 384, 422, 650, 651, 937, 1075, 1094. The accent *út ferrés* is no more remarkable than that in 419, *iám dudúm,* 611, *íratá's nugas agis,* and the passages cited in the note on 499.

683. **tu ut dederis**: the question with *ut* expresses surprise at an astonishing or incredible assertion. Cf. Curc. 616, *meane ancilla libera ut sit, quam ego numquam emisi manu?* Epid. 225. — **numquam factum reperies**: the same termination of a line occurs Poen. 762.

685. **postillac**: also in 1117 and elsewhere in Plautus. — **uideo quam rem agis**, *I see what you are up to.* Cf. Aul. 574, *scio quam rem agat; ut me deponat uino, eam adfectat uiam.*

686. **quae**: i.e. *pallam et spinter.* Construe *ad eam rem adfectas uiam, ut me defrudes (eis) quae (tibi) conmisi.* On *adfectare uiam,* cf. Ter. Heaut. 301, *ad dominas qui adfectant uiam;* Phorm. 964, *hi gladiatorio animo ad me adfectant uiam.*

688. **nec**: this is in mockery of Menaechmus who began his last speech with the same word *neque.*

689. **dedīsti**: the second syllable is to be scanned short. The

influence of the ictus on the first syllable tends to weaken the second. See Introd. p. 11.

691. **in loculos conpingite**: cf. Hor. Ep. II. 1. 175, *in loculos demittere.*

692. **frustrā**: a trochee, as always in Plautus, though in other writers the final *a* has the long quantity proper to the ablative (see Introd. p. 12); *ne frustra sis: don't flatter yourself.* Cf. 694. *frustra esse* means *deceive one's self* as *frustra habere* means *deceive* others.

694 f. These lines are entirely inconsistent with Erotium's previous declaration that Menaechmus shall never darken her doors again (692), and are therefore rejected by Sonnenburg "de Menaechmis Plautina retractata," p. 24, and Langen "Plautinische Studien," p. 303. — **ductare**, *lead by the nose, cheat.* Cf. Capt. 641 *ductauit dolis.*

695. Exit Erotium.

696. **nimis hercle iracunde**: see App.

697. **etiamne astas? etiam audes**: for *ne* = *nonne*, see on 284. When two questions follow each other in rapid succession, *ne* may be omitted in the second. Cf. Most. 759 (III. 2. 87) *eon? uoco huc hominem?* Pers. 473 (IV. 3. 5), *sumne probus? sum lepidus ciuis?* On *audere* = *uelle*, see on 153.

698. **exclusissimus**: this superlative partakes of the nature of comic exaggeration. Similar formations are numerous. Cf. *ipsissimus*, Trin. 988; *uerberabilissime*, Aul. 633. See Kühner, Gram. I. p. 363.

700. **consulam hanc rem amicos**: two accusatives with *consulere* occur only here and Cic. Att. VII. 20. 2. These words are only intended to give a reason for the departure of Menaechmus I. in order that the other Menaechmus may enter. So in Stich. 503, when the stage is to be left vacant the parasite declares that he is going off to consult his friends about his future. Exit Menaechmus I. The stage is vacant and the third act closes.

ACTUS IV.

701. Enter Menaechmus of Syracuse and the wife of Menaechmus of Epidamnus.

702. **concredidi**: see 386.

704. **quam mox**, *how soon*, i.e. *if he does not soon.* See on 158.

706. **demiror ubi nunc ambulet**, *I do wonder where he is now strolling about.*

707. **accipiam**, *I will receive* (i.e. *welcome*) *him.* Cf. 796, Cist. 16, *ita hodie hic acceptae sumus suauibus modis.*

709. **flagitium homonis**: see on 489.

710. **quae te res agitat?** cf. Curc. 92, *quae te res agitant?* Aul. 631, and Bacch. 584, *quae te mala crux agitat?* Epid. 475 (III. 4. 39) and Mil. 435, *quae te intemperiae tenent?* Merc. 134, *quae te malae res agitant?* in all of which the position of *te* is noticeable, Aul. 71, *nescio pol quae illunc hominem intemperiae tenent.* Wagner cites Cic. Leg. I. 14. 52 in explanation of the metaphorical use of *agitare.*

713. **o hominis**, etc.: the same exclamation occurs in Ter. Heaut. 313.

714. **non**: is for *nonne* which Plautus rarely (if ever) uses. See on 284. — **Hecubam**: Cic. Tusc. III. 26. 63, *Hecubam putant propter animi acerbitatem quandam et rabiem fingi in canem esse conuersam,* Ovid. Met. XIII. 549 ff. In Cas. 299 (II. 5. 12) the shrewish wife of Lysidamus is compared to a dog.

715. **Graii**: this word is used of the Greeks of old with a tinge of respect and admiration; *Graeci* is a mere geographical and historical designation, and *Graeculi* is a contemptuous term applied to the degenerate people of the times of the Roman writers.

717. **omnia mala**, *all kinds of abuse.* Cf. *maritumi omnes,* Capt. 161. — **ingerebat**: "*quasi tela ita dicit se ingesturum mala,*" Donat. on Ter. Andr. IV. 1. 16. Cf. Bacch. 875, Pseud. 359. — **quemquem**: in the sense of *quemcumque* is not rare. More common is *ut quemque* or *ubi quemque.* See App.

718. **canes**: is the early form of the nominative (cf. *uolpes, feles*) and occurs also Trin. 170, Most. 40. See Bücheler, d. Lat. Decl. p. 18, Ritschl Opusc. II. p. 654 f., Varro Ling. Lat. VII. § 32 M. See also on 758.

720. **aetatem**, *all my life.* Pareus explains by *διὰ βίου.* This adverbial use of the accusative of duration occurs also Asin. 21, 274, 284, Curc. 554, Poen. 636, Amph. 1023, Pseud. 515, Ter. Heaut. 716, Eun. 734, Hec. 747. *meam* is in such cases never added to *aetatem.* — **uidua**: see on 114.

721. This verse repeats the sense and almost the words of 719, but is not to be struck out on that account; for such repetition is

characteristic of excited speakers, especially women, and after *mauelim* a clause with *quam* is necessary.

722. **quid id ad me?** sc. *attinet, what's that to me?* Cf. Poen. 1021, *quid istuc ad me?* Pers. 495 (IV. 3. 27), *istae* (Mss. *hae*) *quid ad me?* A similar ellipsis of *refert* occurs Amph. 1003, *quid id mea?* Ter. Phorm. 940, *quid id nostra?* — **tu:** (not *tun*) Plautus follows the general rule in dispensing with the interrogative particle in the first half of double questions, direct as well as indirect. Cf. Mil. 432 (II. 5. 21), *nos nostri an alieni simus*, Rud. 213, 580, 1106, etc.

723. **an mos:** this *an* does not correspond to the preceding *an* (cf. 918), but goes back to *quid id ad me.*

726. **quam:** depends upon the comparative force of the idea of preference (*potius*) implied in *quin uidua uiuam.* Cf. Bacch. 618, *inimicos quam amicos aequomst med habere;* Rud. 684, *certumst morirei quam hunc pati malefacere lenonem in me;* Poen. 746, Sall. Jug. 82. 3. "The words *non patiar quin* mean, 'I shall not bear it any longer so as not to,' *quin* being dependent on the verb with the negation, which is in its general sense equivalent to *nemo me impedire poterit quin* (*potius*) *uiuam*, etc." (Wagner).

727. **mea quidem hercle causa:** the same words 1031.

728. **usque dum,** *as long as.* Cf. Ter. Heaut. 136.

729. **istuc:** equivalent to *propter istuc.* See on 677. Perhaps we should read *istoc* (ablative of cause) as in Mil. 851, Cist. 116 (I. 1. 120), Truc. 151, 373. See App.

731. She calls to a slave within the house; cf. Merc. 787, *Syra, ei, rogato meum patrem uerbeis meeis ut ueniat ad me iam semul tecum huc.* — **quaere:** is used in the sense of *quaese.* So Poen. 350, *comperce* (*me attrectare*, on the form see Corssen krit. Beitr. p. 398) is equivalent to *compesce* (*iniuste dicere*) Bacch. 463. The clause with *ut* depends upon the idea of asking implied in *quaere.* — **Decio:** Δεκίων; on this name, see Ritschl Opusc. III. p. 308.

732. **rem natam esse:** cf. Cas. 322 (II. 5. 35) Bacch. 218, Truc. 962.

734. **pallas:** plural to make the accusation a general one. Cf. 804. See App.

736. **degeris:** *degerere* and *deferre* are the regular expressions for carrying gifts to one's mistress. See App. on 137.

737. **multum:** is used as an adverb, equivalent to *ualde* or *nimis.*

Cf. 571. This use of *multum* occurs nine times in Plautus. Menaechmus thinks the words of the unknown woman are merely a pretence by which she hopes to obtain the *palla*.

738. **tíbi hănc**: the natural accent (emphasis) as well as the ictus falls on *tíbi* with the result of shortening the pronunciation of *hanc*. Possibly, however, the order *surruptam hanc* is the original one.

740. **dudum**: *a little while ago*. She refers to 657.

742. **quod bibam**: he means some magic drug to strengthen his patience.

744. See App.

745. **simitu**: an old form for *simul*. For its formation, see Corssen krit. Beitr. p. 22, 40. *simitu cum, at the same time as*, i.e. *no more than*. — **Porthaone**: Porthaon (not Parthaon) was the father of Oeneus (king of Aetolia) and grandfather of Deianeira (wife of Hercules). Cf. Eupolis Πόλεις frag. 12, τὸν Δευκολοφίδου παῖδα τοῦ Πορθάονος. The connection of the name with the verb πορθέω is seen from the story of Meriones, the brother of Jason of Pherae, who upon receiving the news πεπορθῆσθαι τὴν οἰκίαν accepted the omen and called his infant son Porthaon (Polyaen. VI. 1. 6).

746. **at**: is emphatic at the beginning of the apodosis. — **illum**: is not infrequently used, as here, to introduce a person who is afterwards more accurately designated. Cf. 785, *ab illo, meo uiro*.

747. **aduenit**: present tense. — The father of the wife of Menaechmus I. is seen approaching.

748. **noui cum Calcha simul**: cf. 745. The ablative *Calcha* (for *Calchante*, Greek Κάλχας, Κάλχαντος) is an example of the carelessness with which Greek nouns were treated in Latin. See Bücheler, d. Lat. Decl. p. 13. Calchas is the famous Grecian seer at the siege of Troy.

749. **eodem die**: *i.e.* never. See on 540.

750. See App.

751. After these words Menaechmus crosses to the other side of the stage, and stands apart from his wife (see 779) during the conversation between her and her father (777–809). In 810 the old man advances to Menaechmus to speak with him.

752. **alias res**: sc. *agere* or *facere*, as in Stich. 530, *facis ut alias res soles; that's just like you*. Cf. 768, 593, Mil. 220, *propere hoc, non*

placide decet; 1017, *pol istuc quidem multae;* Bacch. 203, *iamne ut soles?*

753. Enter the father of the wife of Menaechmus I. Canticum to 776 in exclusively bacchiac metre with the exception of 762–765. — **ut**, etc.: the sense is, *as well as my age permits and as this affair* (*hoc*) *demands.* The construction after *usus est* is the same as that after *opus est.* *hoc* may be ablative with *facto* (cf. Pseud. 50, *quam subito argento mi usus inuento siet;* Bacch. 749, *quid istis ad istunc ususst conscriptis modum?*), but the nominative is more customary with neuter pronouns. Cf. Cist. 124 (I. 2. 10), *tacere nequeo misera, quod tacito usus est;* Amph. 505, *citius quod non factost usus fit quam quod factost opus;* Ter. Hec. 878, *an temere quicquam Parmeno praetereat quod facto usus sit?*

754. **progrediri**: Plautus often conjugates this verb as of the fourth conjugation. See Kühner, Gram. I. p. 559. Here the form *progredi* is metrically impossible unless *-gredi' properabo* be taken as an iambic penthemimeris. See on 762.

755. **quam facile**: cf. Ter. Andr. 810, *nunc me hospitem lites sequi, quam* (how little) *id mihi sit facile atque utile aliorum exempla commonent.* — **haud sum falsus**, *I am not deceived.* See App.

756. **consitus sum senectute**: cf. Ter. Eun. 236, *pannis annisque obsitum;* Verg. Aen. VIII. 307, *ibat rex obsitus aeuo.*

758. **aetas mala**: i.e. *senectus.* See App. — **mers**: other and earlier forms of *merx* were, as Ritschl has shown (Rhein. Mus. X. 453, Opusc. II. 652, 777), *merces* and *mercis;* cf. *stirpes, stirpis, stirps,* and *fruges, frugis, frux.* For *merces, mercis,* cf. *canes, canis* (see on 718), *uolpes, uolpis, ualles, uallis, fames, famis,* etc. The relation of *mercis* to *merx* is the same as that of the old nominatives *calcis, faucis, nucis,* to *calx, faux, nux,* and *scrobis, scobis, Opis* to *scrobs, scobs, Ops,* and *lentis, mentis, partis, sortis* to *lens, mens, pars, sors,* and *frondis, glandis, sordis* to *frons, glans, sors,* etc. Besides these there was a fourth form *mers,* in which *x* is weakened to *s* (cf. *pausilli, sescenti,* alongside of *pauxilli, sexcenti*). This form is according to Ritschl the reading of the Mss. in Cist. 559 (IV. 2. 61), Poen. 342, Pers. 239 (II. 2. 56), 583 (IV. 4. 37), and Nov. 27 Ribb., though the Mss. give *mercist* in Pseud. 954. Here the Mss. give *merx,* but Nonius *mers,* and *mers* is the reading of Nonius in Mil. 728, and of the Mss. in Mil. 895. The expression *merx mala* (a bad piece of goods)

is frequently applied to worthless persons, *e.g.* Mil. 895, Pseud. 954.

759. **res pessumas**, *wretchedness*. Like *mala res*, expressing one notion.

760. **adfert**: the first syllable belongs metrically to the preceding line. See on 570 *b*. See App. — **sermost**: i.e. *sermo est*. After *autumem* the subjunctive might be expected, but the change to the indicative with *possum*, *decet*, *longumst*, *parumst* and many other expressions is very common.

761. **in pectore et corde**: κατὰ φρένα καὶ κατὰ θυμόν. Cf. *in pectore atque in corde*, Merc. 590. — **curaest**: i.e. *curae est*, as in Bacch. 1078, Merc. 120, Stich. 652, Ter. Adel. 129, 680, 894, Hec. 193. Cf. *habeatis curae*, Men. 993.

762. **filiā**: the final *a* of the nominative of the first declension was originally long (see Bücheler, d. Lat. Decl. p. 21), and must be so regarded here if the metrical division of our text is correct. See App. — **sic repente**: *sic* expresses manner, *tam* degree; so *sic repente* means not merely *so suddenly* but *suddenly in this fashion*.

763. **med**: is an example of anticipation (prolepsis). See on 247. — **irem**: is imperfect because *expetit*, though present in form, really refers to past time.

764. **certius facit**: the expression *certius* (or *certum*) *alicui aliquid facere* seems to have been as common in colloquial language as *certiorem aliquem facere de aliqua re*. Cf. 243, Pseud. 598, 965, 1097.

765. **quod**: see on 677.

766. **istaec**: see on 520. — **ita**: sc. *facere* (see on 752), i.e. *litigare*.

768 ff. 'Women who bring their husbands a good dowry are always quarrelling with them and trying to get the upper hand (768 f.); and the husbands are often in the wrong, too (770); and then there really is a proper limit to a woman's patience; and a daughter never goes so far as to call in her father's help without some real reason.' The old man begins with hard thoughts about wives, but gradually comes round to the opinion that probably in such a case as this the husband is more or less to blame. Brix and Wagner take *filia* in 772 to mean *my* daughter, as if the old man made a special exception in her case, but this is not indicated in the words.

773. See App.

776. An iambic dimeter is occasionally used to close a series of bacchiac verses. Cf. Capt. 784, Cas. 782 (IV. 4. 14) *nunc pol demum ego sum liber*, Most. 87 (I. 2. 7), 99 (I. 2. 19), Ter. Andr. 485.

778. **saluen aduenio?** the adverb *salue* appears to have been used in colloquial speech in the sense of "in good health and spirits." So in *satine salue?* (*are you*) *very well?* Trin. 1178, Ter. Eun. 978, *saluene amabo?* Stich. 8, in all which cases the best Mss. read *salue* though it has been altered by editors to *saluae* (dative). The dative after *aduenire* is, however, not elsewhere found in Plautus.

779. **autem**, *on the other hand*. See on 1090. — **destitit**: here and in 811 *desistere* has its original meaning of *stand aloof*. This seems to occur only in these two instances (in Most. III. 2. 100 (772) *destitisti* of the Mss. should probably be changed to *restitisti*).

780. **nescio quid**: is here as elsewhere an indefinite pronoun. A. & G. 334 *e*; G. 469 Rem. 2; H. 529, 5, 3. See App.

781. **uter meruistis**: cf. 1105, 1119, Epid. 259, *quod laudetis uterque*, also *neuter*, 787; Liv. IX. 44. 2, *quia neuter consulum potuerant bello abesse*, and *quisquam;* Amph. 1071, *neque nostrum quisquam sensimus*. Such *constructio ad sensum* is of frequent occurrence.

782. **nusquam**: i.e. *in nulla re*. — **hoc primum te absoluo**, *I will first set you at ease on this score*, or more literally, *I will first free you with this* (answer). Cf. Epid. 466, *te absoluam breui*.

783. **durare**: καρτερεῖν, *abide*. Cf. Amph. 882, *durare nequeo in aedibus*.

784. **ludibrio habeor**: σκώπτομαι, Xen. Mem. III. 6. 12.

785. **unde**: *a quo*. See on *quo*, 96.

787. **neuter iretis**: see on 781.

788. **patĕr**: the final syllable is scanned short. — After this line is a gap which Ritschl supplies by *pol si sapias, satis tu pro te, quid opus sit facto, scias*.

789. **nisi non uis**: *nisi* after negative sentences or their equivalent has nearly the force of an adversative particle (*but*). The construction is elliptical; here: (*there is no reason why you should not*) *except that you don't want to*. Cf. Trin. 233, Rud. 750 f., Mil. 24, Cic. pro Rosc. Am. 99, *nescio: nisi hoc uideo Capitonem in his bonis esse socium*. — **monstraui**: is here equivalent to *praecepi*.

790. Cf. 117.

791. **at enim**: ἀλλὰ γάρ. See on 166.

792. **ob istanc industriam**: because you spy upon him and watch him so. See on 127, and compare the elaborate treatment of the same idea in Shak. *Com. of Err.* Act V. Sc. i. The father is at first inclined to represent his stepson's irregularities as a consequence of the jealous suspicions of his daughter. — **faxo**, *I'll warrant you. faxo* is generally treated as a parenthesis, and does not affect the construction of the rest of the sentence (parataxis). See on 468.

794. **si . . . siue**: Plautus regularly says *si . . . siue*, not *siue . . . siue*. Examples are: Merc. 306, 993 (1018, where *sei*, i.e. *si*, should be read for *seu* of the Mss.); Rud. 629, 633, 776; Truc. 832 f., etc. See App. on 301. — **malum**: see on 390. The words *quae haec malum impudentiast* occur also Epid. 710.

795. **una opera postules**, *you might as well ask*, ἀξοίης ἄν. — **ad cenam ne promittat**, *that he should not accept invitations to dinner.*

796. **seruirin**: for *seruirene*, as in 928 *facilin* for *facilene*, Trin. 369 *agidum* for *agedum*. Short final *e* was generally changed to *i* in composition with words beginning with a consonant; *e.g. illicine, isticine*, for *illicene, isticene, indidem* and *undique* from *inde* and *unde, quippini* alongside of *quippe, tutin* with *tute, usquin* for *usquene*, and further *antidhac, antidit, antistare*. See Ritschl, Rhein. Mus. VII. 576 ff. = Opusc. II. 556 ff. (Corssen, Aussprache II. 323, denies this law and explains the phenomena in a different way.)

798. **carĕre**: κείρειν, to *card* wool. This line reminds Wagner of the story of Hercules and Omphale.

800. **hinc stas**, etc.: i.e. *a mea parte stas, pro illo causam dicis.* — **illim**: is found also Poen. 455, 987, (perhaps id. 1058 and Most. II. 2. 36 = 457 where the Mss. give *illinc*); cf. *istim, exim utrimque.*

801. **multo tanto**: the same expression occurs in Rud. 521, *ego multo tanto miserior quam tu. tanto* seems to be used to heighten the force of *multo*. A somewhat similar expression is Bacch. 672 *quid malum parum? immo uero nimio nimis multo parum* (so Brix, *nimis multo minus quam parum*, Ritschl).

802. **auratam et uestitam**, *furnished with gold ornaments and with clothing.* Cf. Epid. 222, *sed uestita aurata, ornata ut lepide, ut concinne, ut noue.* These two important parts of a Roman lady's toilet are

regularly mentioned together. Cf. 123 ff. Aul. 500, *enim mihi quidem aequomst purpuram atque aurum dari;* Curc. 344, 348, 488, *uestem, aurum.* — *bene* belongs with *auratam* and *uestitam.*

803. **praehibet**: Plautus used (according to the best Mss.) *praehibere* regularly for the later *praebere*, but only once (Trin. 425) *dehibere* for *debere.*

804. **pallas**: see on 734.

808. **hanc**: she points towards Erotium's house. — **detulerat**: *deferre* and *degerere* are the regular expressions for carrying gifts to one's mistress. Cf. 137.

810. **discertatis**: the verb *discertare* seems to occur only here, and is not in the dictionaries. It combines the meaning of the preposition *dis-* in *dimicare* with that of the verb *certare*, and means *fight on opposite sides.* The frequentative *dissertatis* would be out of place here.

811. Cf. 779. Wagner asks: "Is this line an interpolation or is it intentionally repeated?"

812. **quicquid**: as in the phrase *quid tibi est nomen* (see on 341), so here the substantive pronoun is used.

813. **do testis**: cf. *praedem dedit*, 593. — Menaechmus begins to speak with the utmost solemnity, and causes great astonishment in the old man. Lambinus paraphrases the old man's question: "*qua de re aut ad quam rem ex rebus omnibus ita Iouem testaris?*"

815. There is evidently a gap in this line, which the insertion (by Wagner) of *et* after *surrupuisse* and a colon after *abstulisse* hardly fills. W. Teuffel (Jahrbb. 1869, p. 484) supplies: *néque uidisse umquam ántidhac Hánc quae me sibi étiam spinter ábstulisse déierat.*

817. **penetraui pedem**: see on 400.

821. **ais**: see on 487.

822. **tu negas**: see on 630. — **immo**: "the point lies in the ambiguity of *uero*, which in the mouth of Menaechmus is only intended to add emphasis to *nego*, but is taken by the *senex* in the original sense of 'in truth.' Hence the answer: no, not in truth but in joke you deny it. The repetition of *hercle* favors this explanation" (Vahlen). — **ridicule**: is similarly used in Trin. 905.

825. **non tu tenes?** *don't you understand?* See App.

826. **hanc rem gere**: as in Pseud. 195, *sed tace atque hanc rem gere.* Cf. Trin. 66, *sed hoc animum aduorte atque aufer ridicularia.*

827. **quid mihi tecumst?** Cf. *nil mihi tecumst* 648.

829. **illic**: see on 305. — **liuere**: see App. — **uiridis**: cf. Curc. 230, *quis hic est homo cum conlatiuo uentre atque oculis herbeis?* R. Warner cites Ben Jonson, "The Silent Woman" IV. 4, as an imitation of this passage: "Lord, how his eyes sparkle! he looks green about the temples! do you see what blue spots he has?" Less close is the imitation in Shak. *Com. of Err.* Act IV. Sc. iv.:

> "L. Alas, how fiery and how sharp he looks!
> C. Mark how he trembles in his ecstasy!"

830. **occuli scintillant**: cf. Capt. 594, *ardent oculi.* — From the two following lines (*insanire me aiunt* and *illi me insanire praedicant*) it is evident that a line has been lost in which it is distinctly said that Menaechmus is mad. — On the order of the following lines see App.

832 ff. Menaechmus determines to feign madness, and begins with gestures (*pandiculans oscitatur*, he stretches and gapes convulsively) which frighten the woman. She exclaims *quid nunc faciam, mi pater?* and her father advises her to avoid the madman (*concede huc*). Then (836 f.) Menaechmus' madness breaks forth into violent words which threaten violent deeds.

832. **ut**: cf. *ut* after *neque quicquam est melius quam*, Aul. 77, Pseud. 1121; after *quid mihi meliust quam*, Rud. 220 (*ut* in A only), 1189, and perhaps 328 (not in the Mss.).

836. **euoe**, etc.: shouts of the Bacchic revellers in the forests and fields. — **Bromie**: Βρόμιος is one of the names of Bacchus.

838. **femina canis**: cf. *musca femina*, Truc. 284, and elsewhere *porcus femina, anguis femina, piscis femina*, etc.

839. **poste**: is the early form for *post*, corresponding in formation to *ante*. This form is restored by Ritschl in passages of Ennius and Plautus, *e.g.* 1090. See Ritschl, Rhein. Mus. VII. p. 567 ff. = Opusc. II. 541 ff., Corssen, Aussprache I. p. 183. — **aetate in sua**: *in his life;* a frequent use of *aetas*. Cf. Trin. 24, 462.

842. **illic**: as in 829. — **lampadibūs**: this is one of the best examples in comedy of the original long quantity of the termination *-bus* (corresponding to *-bis* in *nobīs* and *uobīs*). In nearly all the other cases in which this quantity has been assumed, the usual short quantity is at least equally admissible (see A. Luchs in Studemund's Stu-

dien I. 1. p. 17). — However, as Plautus not infrequently changed the declension of Greek nouns, perhaps he wrote *lampadis* here (see on *Calcha* 748) as Bücheler and Fleckeisen suggest. See Ritschl, Opusc. II. 636 Rem., Müller, Prosodie, p. 53 ff. Bücheler, Lat. Decl. p. 13.

843. **minatur**: with the present infinitive as in 938, Stich. 21, Asin. 604, and *interminari*, Pseud. 776.

844. **heus**: here follows its vocative, as in Pers. 458 (IV. 1. 11), Poen. 279, and probably Most. 457 (II. 2. 36), *ere, heus, iube illos.* — **quid si cito?** *quid si* is used both with the indicative and the subjunctive, as in Capt. 599, 613. *cito* = *uoco.*

845. It is strange that the old man does not go to fetch the servants, but stays where he is and listens to Menaechmus' ravings. Wagner suggests that perhaps Menaechmus gets between him and the house. When the old man does leave the stage, he goes to fetch not the servants but the physician. See App.

846. **ampliūs**: see on 327. — **haereo**, *I am at a loss* (lit. *I'm stuck* or *I'm stalled*). Cf. Capt. 532. *enimuero haereo* is in Merc. 739, and here *enim* is used in the sense of *enimuero.* See on 166.

848. **uotas** = *uetas.* This spelling is that of the best Mss. here and in several other places, *e.g.* Trin. 457, 474. — **huius**: i.e. *matronae.* — **quicquam**: the accusative of the thing occurs after *parcere*, also in Curc. 381, *nisi eam* (sc. *pecuniam*) *parsit, mature esurit.* Cf. Verg. Aen. X. 531 f. In the expression *nihil parcere* (*e.g.* Capt. prol. 32), *nihil* is of course accusative.

849. **maxumam in malam crucem**: the Plautine expressions for "go to the devil" are: *abire in crucem* Pers. 851 (V. 2. 73), *ire* or *abire in malam crucem* (sometimes without *in*), Men. 916, Poen. 271, 495, 496, 511, 799, 1309, Cas. 616 (III. 5. 17), Curc. 611, Bacch. 902, Rud. 176, 1162, Pseud. 839, 846, 1182, Most. 834 (III. 2. 163), *ire in maxumam malam crucem* (sometimes without *in*), Poen. 347, Capt. 469, Pers. 351 (III. 1. 24), Cas. 590 (III. 4. 21), Merc. 328, Rud. 518, *ire* or *abire in malam rem*, Capt. 877, Poen. 295, 873, Pers. 287 (II. 4. 17), Ter. Phorm. 930, without *in*, Ter. Eun. 536, also *ire in malum cruciatum*, Pers. 571 (IV. 4. 25), *fugere in malam crucem*, Men. 1019, Poen. 789, cf. *adducere in malam crucem*, Curc. 693. The reading of the Mss. *in malam magnam crucem* is therefore not to be retained.

850. **quantum potest**: see on 435.

851. See App.

852. **sumne**: see on 284. — **illaec audio**, *have to listen to such things*. Exit matrona.

853. **impurissumum**, *most filthy wretch*. Cf. 840. *impurus* is frequently used to convey a sense of moral uncleanness; so Bacch. 884, Pseud. 366, Pers. 407 (III. 3. 4), Aul. 378, *impuritiae*, Pers. 410 (III. 3. 7), *impuratus*, Aul. 359, Rud. 543, 751. *hunc impurissumum* is replaced in 855 by *huius membra* as object of *comminuam*. See on 859.

854. **tremulum**: with age. The old man calls himself *senectute consitus* in 756. — **Tithonum**: Tithonus was the son of Laomedon (not of Cygnus), and the husband of Aurora. She obtained for him immortality, but forgot to ask for eternal youth; hence he became proverbial for age and infirmity. — **cluet**: *κλύω, hear*. This verb is common in Plautus in the sense of *bene audire, i.e.* to be well spoken of, celebrated. — **Cucino**: is the Plautine form for *Cygno*, for the use of *y* in the Latin spelling of Greek words was not introduced until Cicero's time, and Plautus softened the harsh combination of consonants *cn* (*gn*) by inserting *u* or *i*. Cf. *drachuma*, *Alcumena*, *Alcumaeo*, *Aesculapius*, *techina*, etc. Perhaps Plautus intentionally makes Menaechmus in his pretended ravings assign a wrong parentage to Tithonus. The reading of the Mss. doubtless arose from *Moscho prognatum patre* (407) written in the margin. Priscian VI. p. 216 H has the correct reading.

855. **artua**: cited along with *cornua*, *pecua*, *tonitrua*, by Nonius, p. 191, who quotes this passage. Cf. Priscian, VI. p. 262, 270 H.

856. **comminuam**: cf. Bacch. 1219, *nisi mauoltis foris et postis comminui securibus;* in 305 *dimminuam caput* occurs. — **dabitur malum**: *you'll get a beating*. The old man raises his stick.

858. **securim ancipitem**. Cf. *securicula ancipes*, Rud. 1158. Varro (in Nonius, p. 79) calls a double-headed axe by its regular name *securis bipennis*.

859. **fini**: is here used as a preposition = *tenus*. So also in Cato R. R. 28. 2, *operito terra radicibus fini*. Wagner compares the Italian *fino*. — **uiscera** in this line, as object of *dedolabo*, supplants *hunc senem*, just as *hunc impurissumum*, 853, was replaced by *huius membra*, 855. These anacolutha may be intended to represent the wanderings

of insanity. See App. — **ei**: is needed for the sense, just as *huius* in 855 could not be dispensed with. — **uiscera**: are not merely the entrails (*intestina*), but everything which is neither skin, bones, nor blood.

860. **enim**: see on 166. — The old man edges away from Menaechmus.

861. **illum metuo ut minatur**, "*I begin to be afraid of him from the way in which he threatens me.* We should therefore explain *ut minatur* as equivalent to *ex minis eius*" (Wagner).

862. **equos iunctos**: a four-horse chariot.

864. **olentem**: *stinking;* hence *hircus*, 839.

865. **in manu**: belongs with *teneo* which has both *lora* and *stimulum* as objects. See App.

866. **sonitus ungularum appareat**: i.e. *audiatur*. This is an unusual expression, verging upon tragic grandiloquence. In the next line *inflexa sit pedum pernicitas* (= *inflexi sint pedes pernices*) is also in imitation of tragic style.

870. Menaechmus throws himself backward in pretended frenzy, as if a god were dragging him from his chariot. — See App.

871. **Apollinis**: is unnecessary after *tuom*, but is probably added to emphasize the idea that the *imperium* and *edictum* are not human but divine.

872. **acutum**: see App. — In sharp contrast with the violent action, tragic language, and trochaic measure of the preceding part of the scene are the simple observations of the old man expressed in iambic senarii. — After this line is a gap, in which some general remark on the instability of human prosperity probably had its place.

873. **uel**: introduces a particular case of a general truth or statement. Cf. 1042, Mil. 25, Ter. Hec. 60, Heaut. 568, 806. *uelut* in the same sense is more common.

875. Exit senex, leaving Menaechmus alone on the stage.

877. **ualídus**: this pronunciation is almost an impossibility in dialogue measures in Plautus. *ualens* for *ualidus*, or *ualidus ut ego insaniam* (Brix), or *ualidus ut uesaniam* (Bothe), or *sanus ut uesaniam* (Wagner) would be more natural.

878. **saluo**: sc. *abire*. *Saluo* is dative. — After this line Ritschl assumes a gap for which he supplies: *facésso hercle ex his túrbis iam quantúm potest.*

880. **uos**: this line and the next are addressed to the spectators. So also Mil. 862, 1131, Amph. 998, Poen. 550 ff., Aul. 715 ff., Most. 695 (III. 2. 19) ff. Such appeals to the spectators are frequent in Aristophanes.

881. **ne me indicetis**, etc.: is an example of anticipation for *ne indicetis qua ego platea aufugerim*. See on 247. — Exit Menaechmus. — The next scene opens with the return of the old man, who left the stage (875) to fetch a physician. He has been to the house of the physician, waited a long time (882), talked with the physician, and come back. All this requires more time than can be occupied by the five (or six) lines spoken by Menaechmus. It must therefore be assumed that the fourth act ends here and that there was a pause between the acts. See Introd. p. 20.

ACTUS V.

882. Enter the old man. See App.

883. **manendo**: i.e. *dum maneo;* the ablative being unlike the causal ablatives *sedendo* and *spectando*. Cf. Truc. 916, *ita miser cubando in lecto hic exspectando obdurui;* Ter. Andr. 938, *animus commotust metu spe gaudio, mirando hoc tanto tam repentino bono*, where Donatus explains *mirando* by *dum miror*. — **dum se ex opere recipiat**; *until he comes from his patients.*

884. **odiosus**: because of his boastfulness, some specimens of which are given in the following lines. Among the physicians in Rome, most of whom were Greeks, were doubtless many charlatans who furnished a fair target for the shafts of Plautus' satire. According to Plin. N. H. XXIX. 1. 6, the first physician came from Peloponnesus to Rome A. U. C. 535 (219 B.C.)

887. **dicam**: the effect of this word is merely to lengthen the sentence without really adding to the meaning. *dicere* is frequently introduced in this way. — **dúceré medicum**: this accentuation is justified by A. Luchs, Studemund's Studien, I. p. 17. If the physician is talking about the gods he is really a *medicus*, but if he mended their statues he is a *faber*.

888. **incedit**: enter the physician, who comes upon the stage with slow and dignified steps (*incedit*). — **moue**: is probably not

addressed to the physician, but is an impatient ejaculation of the *senex*, irritated by the physician's slowness. — **formicinum gradum**: cf. Aul. 49, *testudineum gradum*. Lambinus says: "incedit formicarum in morem, quarum gradus est minutissimus et spississimus," and Muretus: "formicae multum quidem movent, sed parum promovent."

890. **laruatus**: four syllables. The *laruae* were evil spirits, properly the disembodied souls of wicked men. They tormented the dead as well as the living, and were believed to cause insanity. — **cerritus**: probably a contraction of *cerebritus* (a form which occurs nowhere) from *cerebrum*. Nonius, p. 44, explains *cerriti* as *Cereris ira animo uexati*.

891. **ueternus**: Servius ad Verg. Georg. I. 124, "*ueterno: pigritia, otio, quia plerumque otiosos solet hic morbus incessere. Plautus in Addicto: opus facere nimio quam dormire mauolo. veternum metuo.*" Both *veternus* and *aqua intercus* as symptoms of brain-disease are mentioned by other writers.

894. **id**: is often thus used to repeat briefly the content of a preceding sentence or clause. Here *id* = *sanum futurum*.

895. **magna cum cura**: the flippant answer of the physician, *perfacile id quidemst*, makes the old man urge him to take the matter less lightly, whereupon the physician assures him that he will not stop with superficial treatment, but will cure the patient for all time (*sospitabo plus sescentos in dies*).

896. **sescentos**: numerals are frequently used to denote an indefinite number. *sescenti*, *trecenti*, *ducenti*, *quingenti*, etc., denote a large number; *tres*, *quinque*, etc., a small number. See App.

898. Enter Menaechmus of Epidamnus. His father-in-law and the physician suppose him to be the madman.

899. **peruorsus**: "is nearly the same as *malus*; the word is intentionally selected on account of the jingle with *aduorsus*" (Wagner).

901. **compleuit**: *complere* with the genitive is not rare in early Latin. Cf. Amph. 470, *erroris ambo ego illos et dementiae conplebo*; id. 1016, *quis fuerit quem propter corpus suom stupri conpleuerit*; Merc. 409, 795, Aul. 454, 552, Caecilius in Nonius, p. 128, *homo ineptitudinis cumulatus*, and often in Livy. So, too, Stich. 18, *haec res uitae me, soror, saturant*; Rud. 247, *ut me omnium iam laborum leuas*; id. 349,

orbas auxilique opumque; but Plautus also uses verbs and adjectives of plenty and want with the ablative.

902. **meus Ulixes**: "quo utebar consiliario et administro in meis rebus difficilibus, ut Agamemno rex Vlixe" (Lambinus). — **suo regi**: *rex* is the term frequently used by parasites to designate their patrons.

903. **homonem**: see App. on 89. Cf. Ter. Eun. 723, *te omni turba euolues;* Pers. 563 (IV. 4. 17), *euortes homines fundis, familiis.* See App.

904. **illius esse**: sc. *uitam.*

905. **educatust**: see on 98. — **anima**: this is the material side of the soul or principle of life, — the breath of life. Cf. Cic. de Deor. Nat. II. 54. 134, *tribus rebus animantium uita tenetur, cibo, potione, spiritu.*

906. **condigne**, *in a manner worthy of him and corresponding to his conduct.* Cf. Capt. 107, *condigne pater est eius moratus moribus,* Bacch. 392, Cas. 131 (I. 1. 43), Amph. 537 f.

908. **edepol ne**: cf. 899. "The soliloquy begins with an asseverative exclamation introduced by *ne;* this is followed by a detailed statement of reasons; and the speech closes with an exclamation like that at the beginning" (Fleckeisen). — **heu**: the hiatus after interjections is regular. — **uiuo**: see on 203. — See App.

910. The physician begins to ply Menaechmus with questions, leaving him no time to answer. — **apertas bracchium**: in his excitement Menaechmus has apparently moved his arm so that his cloak has fallen from it and left it bare.

912. **quin tu te suspendis?** a rough reply like *quin tu is in malam crucem?* (916). Menaechmus is in a very bad temper owing to his unpleasant experiences (899–908), but his father-in-law and the physician think his violence is caused by insanity; hence the questions *ecquid sentis?* etc.

913. **non potest**, etc., *this case cannot be cured with an ointment of hellebore.* Hellebore was a regular specific for insanity. Cf. Hor. Sat. II. 3. 82, Epist. II. 2. 137, Aristoph. Vesp. 1489, Plin. N. H. XXV. 5, Lucian, Vit. Auct. 23. From all these passages and others it appears that insanity was treated by the internal, not the external, use of hellebore, so Lachmann's suggestion *unguine* is somewhat doubtful. Ussing reads *iugere* as another form for *iugero; an acre of hellebore.*

914. **quid ais?** *say!* See on 166.

915. **album an atrum**: we say *white* and *red* wines, but the dark wines of Greece and Italy were called *black* by the ancients. The Greeks of to-day say κρασὶ μαῦρο. — After this line Ritschl supplies *Magni refert qui colos sit.* See App.

918. **purpureum**: *dark red;* **puniceum**, *light red;* **lūteum**, *saffron yellow.*

919. **squamossas**: the suffix *-oso-* originally contained an *n* (*-onso-* from *-ontio-* like the Greek *-οεις, -οεντ*), a trace of which is found in the *ss* of the Mss. here and elsewhere. Plautus probably, however, wrote either *squamonsas* or *squamosas*, as the doubling of consonants was not (or at least not regularly) practised in his time.

920. **deliramenta loquitur**, *he talks wildly.* The same expression occurs Capt. 598, Amph. 696.

921. **percipīt**: a rare example of the original length of the *i* in the third person singular present indicative active of the third conjugation: so *ponīt* Enn. Ann. 484 Vahl. See Corssen, Aussprache II. 492 f. *percipit* is here opposed in sense to *primulum* 917.

922. **occidis fabulans**, *you're killing me with your talk.* The old man is convinced of his son-in-law's madness, and thinks the physician's long examination is superfluous, hence his previous question *quid cessas dare potionis aliquid.* His impatience is still more clearly expressed in 946. For the use of *occidis*, cf. Pseud. 931, *occidis me quom istuc rogitas*, Aul. 150, Ev. *uolo te uxorem domum ducere.* ME. *Ei occidis.* Ev. *quid ita?* (where, instead of the common reading *occidi*, Weise's suggestion, *occidis*, with *me* understood, should be adopted; so in Most. 962 (IV. 2. 63) *ei perdis* with *me* understood). Cf. Hor. Ars Poet. 475, *quem uero arripuit, tenet occiditque legendo.* In the same sense, but somewhat weaker, *enicas* is common. *E.g.* Truc. 119 (I. 2. 21), Cas. 215 (II. 3. 17), Pers. 49 (I. 1. 49), 483 (IV. 3. 15), Rud. 944, Poen. 1267, Merc. 157, 493, 915. A much weaker expression of annoyance is *ne molestus (mihi) es*, Most. 937 (IV. 2. 39), Rud. 1254.

923. **duri**, *hard, i.e.* fixed and staring.

924. **lucustam**: Plin. N. H. XI. 37. 55, *locustis squillisque magna ex parte sub eodem munimento praeduri eminent (oculi).* The spelling *lucusta* is here supported by the best Mss. as is *rutundus* in Lucretius, Varro, Cicero. See Lachmann, on Lucr. p. 96. Schwabe, Jahrbb.

1872, p. 415, gives further examples of *lucusta*. — **ignauissume**, *good-for-nothing*. A change to *ignarissume* (referring to his false diagnosis) is not safe.

925. **en umquam**: see on 147. — **crepant**: cf. Cas. 756 (IV. 3. 6), *mihi inanitate iam dudum intestina murmurant*.

926. **nulla**: an emphatic *non*. This use is common in the comic poets and their later imitators. See Brix on Trin. 606.

928. **facilin**: see on 796.

929. On this and the following gap, see App.

933. **qui**: see on 337 and 428.

934. **de illis uerbis caue tibi**: spoken to the old man. Cf. 267, *iam aps te metuo de uerbis tuis*.

935. **melior**: *better, i.e.* more sane, in opposition to *insanire occeptat*. See App. — **nunc**: refers, as *dudum* shows, to the whole present scene, in which Menaechmus certainly appears more sane than (his brother did) in the great mad scene. — **prae ut**: see on 376.

936. **aiebat**: trisyllabic, as in 532.

937. **inquam, Egone**: Müller, Prosodie, p. 103 and 580, proposes various means for removing the hiatus.

938. **minitatu's**: see on 843. — **iunctis**: see App.

939. The answer of Menaechmus is lost. Vahlen proposes *quis se dicit haec me facere uidisse aut quis arguit?*

941. Cf. Trin. 83 ff. The old man's charges seem to Menaechmus utterly absurd, and he replies to them with similar absurdities.

942. Cf. Amph. 155, *quid faciam, nunc si tres uiri me in carcerem compegerint?*

943. **furca**: the *furca* had about the shape of the letter V. It was laid upon the shoulders of the slave who was to be punished, and his arms were bound to its sides. — **ēs**: is regularly long in Plautus.

945. **pro sano**: Menaechmus adduces his ability in the expression of *maledicta* as a proof of his sanity.

947. **quid facias optumumst**: the subjunctive with *optumumst* occurs also Asin. 448, *nunc adeam optumumst*, Aul. 567, *tum tu idem optumumst loces efferundum*, Rud. 377, *capillum promittam optumumst occipiamque ariolari*, Epid. 59, *sed taceam optumumst;* and so also *decretumst*, Poen. 501, *iustumst*, Bacch. 994, etc.

948. **quippini**: see on 796.

950. **hosce**: see on 104. Before vowels and *h* the forms *hisce* (nom. pl. masc.), *hisce* (dat. and abl. pl.), *hosce*, *hasce*, before consonants *hi*, *his*, *hos*, *has*, are used by the comic writers with no difference in meaning. See Brix, App. on Mil. 33, F. Schmidt, Hermes, VIII. 478–487, and id. "quaestiones de pronom. demonstr. formis Plautinis," Berlin, 1875. — **aliquos**: *some*, i.e. *about*. Cf. Truc. 872, *immo amabo ut hos dies aliquos sinas eum esse apud me*, Pseud. 283, *aliquos hos dies manta modo*, 321, *ut opperiare hos sex dies aliquos modo*, Cic. de Fin. II. 19. 62, *Graecis hoc modicum est: Leonidas, Epaminondas, tres aliqui* (τρεῖς τινες) *aut quattuor*, ad Att. IV. 4 b, 1, *uelim mihi mittas de tuis librariolis duos aliquos*, Cato Orig. in Nonius, p. 187, *censeo faciundum ut quadringentos aliquos milites ad uerrucam illam ire iubeas.*

951. **pendentem**: slaves were sometimes hung up with weights tied to their feet and flogged. Cf. Trin. 247, Most. 1147 (V. 2. 45), Ter. Phorm. 220. — **stimulis**: with a whip furnished with pricks.

955. **tu seruos iube ferant**: by anticipation for *iube serui tui ferant*. The subjunctive with or without *ut* after *iubere* is common in colloquial language. Cf. Pseud. 1150, *hoc tibi erus me iussit ferre quod deberet atque ut mecum mitteres Phoenicium;* Amph. 205, *Telebois iubet sententiam ut dicant suam*, Most. 912 (III. 3. 26), *curriculo iube in urbem ueniat*, Pers. 602 (IV. 4. 55), Stich. 396, Rud. 708, Ter. Eun. 691.

956. **uale**: exeunt the old man and the physician in different directions.

957. **socerus**: in 1046 the form *socer* is used. See Bücheler, Lat. Decl. p. 26.

958. **hisce**: nominative. See on 950, Bücheler, Lat. Decl. p. 41 f.

960. **coepio**: cf. *coepere*, Pers. 122 (I. 3. 41), *coepiat*, Truc. 232, *coeperet*, Ter. Adel. 387, *coepiam*, Caecilius in Nonius, p. 89.

961. **saluŏs saluōs alios**: the quantity of the vowel of the last syllable enabled the hearer to distinguish between the nominative singular and the accusative plural. Besides, when a word was used as subject and again as object the subject regularly came first, as *alius alium*, *solus solum*, *hospes hospitem*, *praesens praesentem*, *uigilans uigilantem*, *grandis grandem*, etc. See App.

964. **huc**: he points toward the house of Erotium. — **nimis**

prouentumst nequiter, *I've had abominable luck.* The personal use (of the active) is more common, as in Rud. 837, *edepol proueni nequiter multis modis*, Stich. 398, *prouenisti futtile*, Truc. 385, *quomque bene prouenisti salua, gaudeo*, id. 516, *quom tu recte prouenisti, gratulor.* Cf. Ter. Adel. 979, *Syre, processisti hodie pulchre.*

966. Enter Messenio, who has come for his master, in accordance with the command given in 437. He recites a monologue (canticum) on the qualities and duties of a servant. Cf. Aul. IV. 1, Most. IV. 1, and also Bacch. IV. 4 and IV. 9. Menaechmus stands silent upon the stage, and so far from Messenio that they do not see each other. The metres of the canticum are partly bacchiac, partly iambic. See Winter, d. Reconstr. d. plaut. cantica, p. 63, for a different metrical arrangement. — **spectamen**, *means of proof, touchstone.* — **bono seruo**: is further characterized by the following relative sentence. — **id**: is explained by *ut . . . tutetur.*

967. **collocat**, *arranges, puts in order.* — **cogitatque**: the fourth verb is here joined to the rest by *que*, as in Capt. 134 by *et.*

968. **rem eri**: the hiatus may be avoided by inserting *tam* after *eri* (see also critical note), as there is no other passage in which *tam* before *quam* is omitted. Probably, however, *quam si* should be understood as equivalent to *quasi*, just as Plautus sometimes uses *quasi* for *quam si.* Cf. Trin. 265.

970. His back and thighs must be of more consequence to him than his gullet and belly; *i.e.* he must take more care to avoid stripes and shackles (976) than to get choice food and drink.

971. **potiora, esse quoi cor modeste situmst** (διάκειται), *to one whose heart is modestly disposed. cor modeste situmst* is strange Latin, and Th. Bergk's proposal *modeste modestumst* is quite in keeping with the Plautine style. Cf. 452. See App.

972. The same metre occurs in Bacch. 659–661. But see App.

975. See App.

977. **molae**: i.e. *pistrina, treadmill,* in which the slaves had to do hard work as a punishment.

979. See App.

980. **magis facilius**: cf. 55. *magis* with the comparative is not uncommon. — **uerba, uerbera**: cf. 258. This particular play on words occurs also Ter. Heaut. 356, *tibi erunt parata uerba, huic homini uerbera*, Truc. 113, *me illis quidem haec uerberat uerbis.*

981. **quam molitum praehibeo**, *than I furnish ground meal myself; i.e.* than I work in the treadmill. The scansion and accentuation *praehíbeo* occurs nowhere else; hence Ritschl's emendation.

983. **in rem**: see on 661. — **arbitro**: the active form occurs also Pseud. 1014, Stich. 144, and the passive form in passive signification, 267. Here, as in Cas. 806 (V. 1. 11), the active form is to be adopted against the Mss. for metrical reasons. The Mss. read *esse arbitror.*

984 f. See App.

985. **abstineam**: with accusative. So also Amph. 903, Rud. 425, *potin ut me abstineas manum?* and regularly in the phrase *abstinere manum (manus)*: Cas. 211 (II. 3. 13), Most. 285 (I. 3. 134), Pseud. 981, Pers. 11, Truc. 926, Poen. 282, Trin. 288, Amph. 340, Ter. Heaut. 565; with other objects: Aul. 345, Mil. 1309 (*amorem*), Ter. Heaut. 132; with infinitive as object, see on Men. 170. With the ablative, Men. 770 (*culpa*), Rud. 1108 (*maledictis*), Aul. 601 (*censione*); also *abstinere aliquem (se) aliqua re*, Mil. 644 (III. 1. 49), Cas. 101 (I. 1. 13), Amph. 926.

986. **ut**, *so long as.*

987. **pretium**: i.e. *libertatem.*

988. **ut iusserat**: belongs with *uenio aduorsum*; see 437.

990. **saltu damni**: cf. Most. 344 (II. 1. 5), *mali maeroris montem maxumum*, Merc. 618, *montis mali ardentis*, id. 641, *thensaurum mali*, Epid. 84, *montes mali*, Trin. 314, *damni conciliabolum.* He points at the house of Erotium.

991. **depugnato proelio**: after the analogy of *pugnare pugnam.* This expression is led up to by *saltu* of the preceding line; for a mountain-pass is just the place for a surprise and a fight. Of course the plundering of Menaechmus by Erotium is referred to. Cf. 344. — This trochaic verse forms a transition to the trochaic measure of the next scene.

992. Enter the old man with slaves, to whom his first words are addressed. — **per ego uobis deos**: the insertion of the pronouns between *per* and *deos* is regular in expressions of this kind; and if two pronouns are used the subject stands first. Cf. Bacch. 905, *per te, ere, opsecro deos inmortales*; Ter. Andr. 538, *per te deos oro*, 834, *per ego te deos oro.* — **imperium, quae imperaui**: see on 243.

993. **habeatis curae**: cf. 761.

994. **medicina**: i.e. *taberna medici*, *ἰατρεῖον*, physician's office. — **sublimen**: *raised aloft, lifted from the ground.* The formation of this adverb is not understood, but the existence of the form cannot well be denied in the face of the evidence of the Mss. It occurs four times in this play (here, 997, 1004, 1052). See Ritschl, opusc. II. 462 ff., Ribbeck, id. 465 ff., also A. Spengel on Ter. Andr. 861. R. Klotz, in his excursus on Ter. Andr. 861, argues against its recognition.

995. **crura**: which would otherwise be put in fetters. — **latera**: which would be beaten. Cf. 970. A similar threat occurs Pseud. 143 ff.

996. **caue**: for *cauete;* cf. Poen. prol. 117, *caue dirumpatis;* and frequently *age* for *agite, e.g.* Mil. 78, *age eamus ergo*, id. 928, *age igitur intro abite*, Stich. 221, *age, age licemini.*

998. **illi**: for *illic* (locative adverb), *there.*

999. **illisce**: for *illic*, i.e. *illi*, is the reading of the Mss. in Most. 498 (II. 2. 78) and 917 (IV. 2. 26). Cf. *hisce* = *hi.* See on 950. *illic* never occurs as a plural. — **currunt**: this, like *quaeritatis, circumsistitis, rapitis, fertis*, applies to the action of the slaves as they fall upon Menaechmus.

1004. **nescio qui** = *aliqui.* See on 406.

1005. **suppetias**, *aid.* See dictionary and Kühner, Gramm. I. p. 334. Cf. 1022. — **audeo audacissume**: see on 155. — See App.

1007^{b}. **in pacato oppido, luci, in uia, liber**: each of these adds to the outrage. If a man were carried off in a time of war or in the night or in some out-of-the-way place, or if the victim were a slave, the deed would not be so shocking.

1008^{a}. **luci**: a temporal locative like *heri, mani, uesperi, temperi.* It is found also in Amph. 165, Cas. 738 (IV. 2. 7), Afran. tog. 138, *cum luci simul*, Merc. 255, Stich. 364, *cum primo luci*, Cist. 350 (II. 1. 49), Ter. Adel. 841, *luci claro* (according to Nonius, 210, 8), Aul. 748. On the gender of the accompanying adjective see Usener, Jahrbb. 1878, p. 77 f. — **derupier**: i.e. *deripier* (*deripi*), like *subrupio.* See on Arg. 2.

1009. **duis**: for *des.* This subjunctive form of the old present *duo* is not uncommon. See Stolz, in I. Müller, Handbuch d. Klass. Altertumswiss. II. p. 236. See App.

1010. **insignite**, *atrociously, abominably.* Cf. Mil. 560, *eam fieri*

apud me tam insignite iniuriam, Rud. 643, *insignite iniuria factast*, Cas. 930 (V. 4. 31), Poen. 809, Rud. 1097, *insignite inique*, Cic. Quint. 23. 73, *insignite improbus*.

1012. **numquam**: is merely a strong negation, and has here no temporal force. Cf. 1024, 202, Rud. 612, *numquam hodie quiui ad coniecturam euadere*, Amph. 700, *numquam factumst*, Capt. 408, 657, Aul. 557, etc. Donatus on Ter. Andr. 384 says, "*numquam plus habet negationis quam non*."

1013. **istic**: dative (= *istice*); see on 305. — **te**: is the object of *tenet*, not of *obsecro*. The latter is generally used almost as an interjection with no object (cf. 999, 1003), except when it has a complete sentence depending upon it as in 1009.

· 1014. Cf. Rud. 763, *iam hercle tibi messis in ore fiet mergeis pugneis*.

1015. **maxumo malo uostro**: abl. of coincident action. Cf. Amph. 321, *olet homo quidam malo suo*, id. 366, *ne tu istic hodie malo tuo aduenisti*, Cas. 468 (II. 8. 53), *malo hercle uostro tam uorsuti uiuitis*, Rud. 775. But *cum malo suo* (*tuo*) and *cum magno malo suo* (*tuo*) Asin. 130, 901 (V. 2. 47), 909, Aul. 425, Bacch. 503, Cas. 555 (III. 3. 13), Rud. 656. — See App.

1016. **huic**: because he himself has hold of him; but in 1013 *istic*, i.e. *qui tenet te*. — **oculi locus**: the eye-socket in place of the eye. This is a repetition of the sense of 1013.

1018. **obsecro hercle**: they beg for mercy. — **tactio**: has so strong a verbal force that it governs the accusative (*me*) like *tangere*. It is, however, a noun, and as such is the subject of *est*, after which *uobis* is the dative of possessor. Cf. Amph. 519, *quid tibi hanc curatiost rem aut multitio?* Asin. 920, *quid tibi hunc receptio ad test meum uirum?* Aul. 744, *quid tibi meam me inuito tactiost?* etc.

1019. **pecte**: cf. Capt. 896, *fusti pectito*, Poen. 358, *ne tu hunc pugnis pectas*, Rud. 661, *leno pugnis pectitur*.

1020. **em tibi**: Ribbeck (Lat. Partik. p. 33) observes that *em* is regularly used to accompany blows. — **cedis**: here in its proper signification = *decedis* almost equivalent to *fugis* (not = *incedis* as in Asin. 405, Merc. 600, Poen. 577, Bacch. 1069, Aul. 517, 526, Pseud. 308, 955, Cas. 425 (II. 8. 10), Hor. Sat. II. 1. 65). Messenio gives a parting blow to the last of the *lorarii*, with the words *em tibi, hoc praemi feres*, as in Asin. 431, Leonidas strikes Libanus and says, *em hoc tibi*, and as Paegnium, Pers. 805 (V. 2. 28), accompanies

his blow with the words, *hoc, leno, tibi.* — The old man and the slaves hurry off the stage.

1021. **commetaui**: occurs only here as a compound of *metari* (for which *metare* was also in use): *I have measured their faces* (with my fists); *i.e.* I have made my fists go all over their faces.

1022. **suppetias adueni**: this construction (cf. *infitias ire, uenum ire*) is used by Plautus nowhere else. But the author of the *Bellum Africanum*, whose style is somewhat antiquated, says *suppetias uenire, proficisci* and *ire* several times. See A. & G. 258 *b*, Rem.; H. 380, 2, 3; Lobeck on Soph. Aias, 290.

1023. **quisquis es**: so also in 1009.

1024. **absque te esset**: = *si tu non esses.* The preposition *absque* is always used in comedy with a conditional sense equivalent to *si sine.* Cf. Trin. 832, Bacch. 412, Capt. 754, etc. Late writers use it without conditional force as the equivalent of *praeter* or *sine.* — **occasum**: see on 437.

1025. **emittas manu**: the comic writers use *manu emittere* (or simply *emittere*) where later writers use the compound *manumittere.* See App.

1026. **uerum**: is rarely used in replies. Cf. Asin. 789, Ter. Heaut. 1012, Eun. 347, Adel. 543. Translate, *yes.*

1028. **non taces?** *won't you keep quiet?* almost equivalent to an imperative, *don't talk so.*

1030. See App.

1032. **in te**: cf. Pers. 342 (III. 1. 15), *meum, opinor, imperium in te non in me tibi est,* Mil. 611, *facilest imperium in bonos,* Sall. or. Lep. § 2, *dominationis in uos seruitium suum mercedem dant.*

1033. **quom liberas**: the use of a clause with *quom* depending upon *gaudere* is common in Plautus. See App.

1034. **patrone**: Messenio as a freed man addresses Menaechmus no longer as *erus,* but as *patronus.*

1035. **nunc**: see App.

1038. **marsuppium cum uiatico,** *the purse with the money, i.e.* the purse in which the money is.

1039. **tibi**: an iambus. See Brix, App. on Trin. 761, for further examples.

1040. **reddibo**: for *reddam* is attested by Nonius, p. 476, who quotes this passage, and Cas. 129 (I. 41). It occurs also in a frag-

ment of the *Vidularia* quoted by Priscian, VI. 32, p. 224, H. See Studemund, de Vidul. p. 22; Kühner, Gram. I. p. 480. This unusual form of the future may have arisen from the future *dobo* of *do*. — Exit Messenio.

1041. **nimia mira**, *very strange things*. *mira* is used as a substantive. So also Amph. 616, *nimia memoras mira*, id. 1105. Cf. *tanta mira*, Cas. 603 (III. 5. 5), Amph. 1036, 1057, which is not to be explained by *tot mira*. As *nimia mira*, Menaechmus mentions two things: 1042 and 1046. See App.

1042. **uel**: see on 873.

1045. **sīt**: a long syllable. This is the original quantity of *sit*, and is sometimes retained by Plautus.

1047. **sētius**: the only correct spelling (see Fleckeisen, Rhein. Mus. VIII. p. 221, and "Fünfzig Artikel," p. 28). *sectius* is explained by Weihrauch (Philol. XXX. p. 631 f.) as a combination of the two forms *setius* and *secius*. See also Neue, Formenlehre II. 691 f. Kühner, Gram. I. p. 368.

1049. Exit Menaechmus. This leaves the stage vacant, but does not mark the end of an act, for Menaechmus I. has hardly left the stage when Menaechmus II. enters from the other side with Messenio, whom he has met on the way. See A. Spengel "Acteintheilung," p. 19.

1050. Enter Menaechmus II. and Messenio. Menaechmus, who had intended to go to the ship (878), has come to look for Messenio. Their conversation is supposed to have begun before they appear upon the stage.

1051. **postquam**, *since*. — **aduorsum** belongs with *uenires*. See on 437.

1054. **quom accurro**: the historical present after *quom* is not uncommon in Plautus. — **ui pugnando**: *ui* is probably the ablative of manner qualifying *pugnando*. In Mil. 268 the reading of the Mss. is *ui pugnandoque*, where of course *ui* and *pugnando* both express means. *ui* may be explained as ablative of means here, Amph. 414 and Asin. 555, with omission of the connective (asyndeton). — **ingratiis**: "*invitis iis qui te sublimem ferebant*" (Lambinus). Plautus and Terence always write *gratiis* and *ingratiis*, not *gratis* and *ingratis*.

1055. **amisisti**: for *dimisisti*. Cf. 343.

1056. **petere**: present for future. Cf. 539, 843, 938.

1057. **eas**: there is a real change of tense from the preceding verbs: you ran to meet me *in order that you may now deny* what you did. Brix is wrong in saying that *eas* is used instead of *ires* for metrical reasons.

1059. **mepte**: the accusative *me* with the suffix *pte* seems to occur only here; in fact, the suffix is rarely added to any other than possessive pronouns. See Kühner, Gram. I. p. 383.

1060. Enter Menaechmus I. from Erotium's house, speaking to those within. Then Menaechmus II. and Messenio come upon the stage, and the dénouement is effected without the presence of any unnecessary characters. Shakespeare, in the *Comedy of Errors*, follows the usual modern custom and brings all the important personages of the play upon the stage in the last scene. See App.

1063. **potest**: sc. *fieri*. See on 466.

1065. Menaechmus I. to Messenio. Cf. 1009 and 1023.

1069. **urbs**: corresponds to the preceding *suracusanus*, and *patria* to *Siculus*. *urbs* and *patria* are frequently joined in this way. Cf. Cic. pro Mil. 34. 93, *stet haec urbs praeclara mihique patria carissima.*

1070. **hunc**: Messenio points toward Menaechmus I., whom he takes for his master, and throughout this speech he constantly makes the same mistake. Hence Menaechmus II. says (1074), *delirare mihi uidere.*

1071. **huius, huius**: Messenio points first at one Menaechmus, then at the other; so also in 1076 (*tu, tu*). Cf. Capt. 447, Mil. 874, 1308 f., Pseud. 336, 338, Ter. Heaut. 937.

1072. **hunc**: he points at Menaechmus II. (so also with *huic*) and addresses Menaechmus I., taking the latter for the former. — **exhibui negotium**: πράγματα παρέσχον. He had bothered him by asking to be manumitted.

1073. **quaeso ignoscas**: to Menaechmus II. — **stulte atque imprudens**: adverbs and adjectives are occasionally joined in this way by Plautus. Cf. Trin. 268, *quos miseros maleque habeas* (so the Mss.); Pseud. 591, *quae post mihi clara et diu clueant;* Bacch. 474, *tu Pistoclerum falso atque insontem arguis*, etc.

1074. **semul mecum**, *together with me.* Cf. *simitu cum*, 745.

1075. **enim**: see on 166. — **aequom postulas**, *you are right.* Now Messenio distinguishes correctly between the Menaechmi.

1080. **tibi**: an iambus, as is *mihi* 1081. Cf. *tibi* 1039.

1081. **spem insperatam date**, *grant the unhoped-for* (fulfilment of my) *hope*. *spes* connotes the thing hoped for, as in *spe potiri*. Cf. Merc. 843, *spem insperatam quom obtulisti nunc mihi;* Astraba fragm. 1, *meam spem cupio consequi*. So in Trin. 1009, *metus* stands for the thing feared (Schoell after Koch reads *malum*). — **quam suspicor**, *of which I have a presentiment*. Cf. Rud. 1091, *si quidem hic lenonis eiust uidulus, quem suspicor;* Ter. Heaut. 414, *nisi me animus fallit, hic profectost anulus, quem ego suspicor*. See App.

1083. **patriam et patrem**: anticipation. — **pariter**: *i.e.* they mention the same city and the same father.

1087. Cf. Trin. 862, *illic homost aut dormitator aut sector zonarius*. — See App.

1088. **hominis**: the genitive is always used in early Latin after *similis*. See Ritschl, opusc. II. 570 ff., 579 ff.

1089. **lacte**: this nominative (Plautus never uses *lac*) occurs also Mil. 241, *tam similem quam lacte lactist*, and Bacch. 1134. — **crede mihi**: see App.

1090. **autem**, *on the other hand;* this use is not uncommon after the copulative particles *et* and *que* (cf. καὶ — δὲ), *e.g.* Truc. 838, *agite, abite, tu domum et tu autem domum*, Mil. 1149, Poen. 841, Merc. 118, Pseud. 635; and in the same sense without the copulative particle, Men. 779, Mil. 678, Pers. 762 (V. 1. 12), Most. 763 (III. 2. 91). — **poste**: see on 839.

1091. See App. — **meliust**: ἄμεινόν ἐστι. So we say, "we'd better go."

1092. **hercle qui**: see on 428.

1093. **inuenis**: Plautus almost always uses the future perfect (here *inueneris*) after the future imperative, but *inuenis* is used here probably for the sake of the metre.

1094. **et ego quidem**, *I too*. This is less common than *et quidem ego*. Cf. Capt. 594, *et tu quidem*. See App.

1095. **quid ais tu?** he turns to Menaechmus I.

1096. **ita uero**, *yes, to be sure*. Cf. 1108. *ita* is frequently used for *yes*.

1097. See App.

1099. "**operam dare alicui** means both 'to listen attentively to some one,' and 'to be active in the interest of some person.' Both senses are combined in the present passage" (Wagner). See App.

1100. **promeruisti ut**: *mereri ut* is not a common construction, but is found in all periods and styles of Latin literature. Brix, on Capt. 422, gives various examples.

1101. **tam quasi**: occurs also Ter. Adel. 534, Afran. comoed. 338, Ribb. C. I. L., I. 571. 8, p. 161, Curc. 51. — **seruibo**: in early Latin the future active of the fourth conjugation is formed in *-ibo*. See Corssen, Beitr. p. 540 f. Here *tam* belongs with *seruibo*.

1102. **inuenturum**: the subject *me* is omitted.

1105. **uterque dicite**: see on 781.

1106. **rogă**: the shortening of the final *a* is probably due to the accent on the preceding syllable.

1109. **quippini**: a gloss in B explains this by **scilicet**, *of course*.

1111. **quid longissume meministi?** *what is the furthest* (*i.e.* earliest) *thing you remember?* Cf. Cic. Arch. 1. 1, *quoad longissime potest mens mea respicere spatium praeteriti temporis, et pueritiae memoriam recordari ultimam.*

1112. **ut abii**: the clause with *ut* is temporal, not an object-clause on a par with the following accusative and infinitive. Like *postea*, the clause with *ut* defines the time of *deerrare*.

1113. **deerrare**: the first two syllables must be pronounced by synizesis as one. See App.

1114. **serua me**: cf. 1120 and 1081. *serua me* occurs in similar connection, Capt. 976, Curc. 640; cf. Epid. 644. — **quin taces**: see on 1028.

1116. **septuennis**: cf. prol. 24.

1117. **postillac**: cf. 685. See App.

1119. **uter eratis**: i.e. *uter uestrum erat*. See on 271. — **pares**, *of equal age*.

1120. **qui**, *how*. — **potest**: sc. *fieri*. See on 466.

1121. **si interpellas, tacebo**: see App.

1122. **uno nomine**: cf. Capt. 590, *neque praeter te in Alide ullus seruos istoc nomine est.*

1127. The contents of the gap must be supplied from prol. 38, *puerum surruptum alterum.*

1131. **quid nomen**: see on 341.

1133. **miseriis, laboribus**: Plautus often puts two substantives of similar meaning or sound side by side without any connective

(asyndeton). Cf. Trin. 302, *imperiis praeceptis;* **Truc.** 318, *blandimentis, oramentis,* etc.

1135. **hoc erat, quod**, *this was the reason, why. quod = propter quod,* as often. Cf. Cas. 510 (III. 2. 1), *hoc erat ecastor, quod me uir tanto opere orabat meus,* Asin. 864, Merc. 711, Rud. 1258.

1136. **uocat**: historical present. Cf. 1115, 1054, 29. This is common in Plautus after *quom* and *postquam,* and occurs also after *ubi.*

1143. Ritschl supplies *quae meo sumptu iuberem sibi reconcinnarier* to fill the gap.

1146. **iusti**: for *iussisti.* Messenio addresses Menaechmus I.

1148. **quom tu liber es, Messenio**: these words are given in the Mss. in 1033 as well as here. See App. on 1033. As Ladewig says, it is odd that Menaechmus I. now knows Messenio's name. In 1065 he evidently does not know him and addresses him as *adulescens quisquis es.* Since then he has learned (1071) that he is the slave of the other Menaechmus, but has not heard his name. Either, therefore, Plautus is guilty of a careless slip, or there is a gap in the text. The words *quom tu liber es, gaudeo,* are conventionally used in congratulating the *nouos libertus* after his formal manumission. Hence the irony in Epid. 711. Cf. Ter. Adel. 972 with Donatus' note. For the indicative see W. G. Hale, "Cum-Constructions," p. 79.

1149. **meliorest opus auspicio**: Messenio considers it an unfavorable *auspicium* (*i.e.* a bad beginning) that he enters upon his life of freedom without means of support. The *melius auspicium* which he desires must consist of a gift or loan from his former master. This request of Messenio and Menaechmus' reply are lost. Analogous cases are Epid. 727, Ep. *nouo liberto opus est quod pappet.* Per. *dabitur: praebebo cibum,* Ter. Adel. 979 ff.

1155. **praeconium**: auctions held by the state were conducted by public *praecones* who were state officials, but besides these there were private *praecones* who made a business of conducting auctions and acting as criers (cf. Merc. 663) for private persons. Messenio asks for the *praeconium* of the coming auction as a good job. — **nunciam**, *directly, at once.* Three syllables.

1156. **die septimi**, *on the seventh day. die* is locative = *die-i.* So *e* occurs in the locative *mane* alongside of *mani* which Sisenna

(Charisius, p. 203, 27 K) recognized as regular (cf. *peregre peregri, rure ruri*) ; so in the ablative, *absente* and *absenti* stand side by side, and in the genitive and dative of words of the E-declension (*requie, pernicie, specie, acie, fide, spe, die* for *requiei*, etc.) the *i* is frequently dropped. See Kühner, Ausf. Gram. I. p. 251 f. *septimi*, (like *quarti, quinti, noni, crastini, proxumi, pristini*) has the same locative ending as *domi* and *humi*, with temporal signification as in *uesperi, temperi, luci, heri*. Further examples of temporal locatives qualified by adjectives with locative endings are: *die septimei*, Pers. 259 (II. 3. 8); *die crastini*, Most. 864 (IV. 1. 25); *die proxumi*, Cato in Nonius, p. 153. Nonius also attests *die pristini*, and Gellius X. 24 treats of this usage and gives examples from early Latin. The common words *postridie* and *pridie* are examples of the same usage, for *postridie* = *post(e)ri-die(i)* and *pridie* = *pri-die(i)*, where *pri* is locative of the adverbial stem *πρό pro*, and comes from *pro-i* as *domi* does from *domo-i*.

1157. Messenio invites the audience to the auction. See on 880.

1158. **fundi et aedes**: *lands and houses* form one idea (real estate), and the two words are therefore properly connected by *et*, while there is no such connective between *serui, supellex, fundi*. Cf. Truc. 174, 187, 214, *fundum atque aedes*, ib. 177.

1159. **quiqui**, *for whatever price*. See on 549. — **uenibit**: the last syllable is long as in *erit* Capt. 209, unless, indeed, Koch is right in adopting the doubtful form *uoxor*.

1160. **quoque etiam**: is pleonastic but not tautological, for *quoque* denotes comparison, and *etiam* adds emphasis. *Even his wife will be sold, too.* Cf. Trin. 1048, Pseud. 932, Epid. 234, 589, Truc. 94 (I. 1. 77), Amph. 281, 717, 753, Pers. 146 (I. 3. 65).

1161. **quinquagensies**: sc. *centena milia sestertium*, 5,000,000 *sesterces*. The form *quinquagensies* for *quinquagies* occurs nowhere else and is contrary to the otherwise invariable rule for the formation of numeral adverbs; besides, the sum here mentioned is a very large one, while *uix* and *tota* would lead the hearer to expect a small one; and finally there seems to be no reason for mentioning the amount likely to be realized. Schwabe, Jahrbb. 1872, p. 418 ff. (followed by Brix and Wagner) therefore rejects this line.

1162. As in the Mercator, Persa, Poenulus, Pseudolus, Stichus,

and Truculentus, the actor who speaks last calls upon the public to applaud. In the other plays the same request is made by the *cantor*. See Hor. Ars poet. 154, *Si plausoris eges aulaea manentis et usque Sessuri, donec cantor "Vos plaudite" dicat.*

CRITICAL APPENDIX.

Argum. 2. Whether the writer of the argument avoided the hiatus or not is doubtful. Here Ritschl removes the hiatus by inserting *illorum* before *altero;* Müller, Prosod. p. 498, proposes *Ei súrrupto altero* [*ílico*].

3. Here, too, the hiatus may be removed by a slight change. Müller, Pros. p. 490, thinks the writer may have used *subreptici* (*surreptiti* B); or *ibi* (Ritschl) or *tum* may have been lost after *surrepti*.

Prologus. Questions concerning the condition of this prologue have been much discussed. The literature on the subject is collected by Dziatzko in Fleckeisen's Jahrbb. 1873, p. 833. — P. Langen (*Commentatio de Menaechmorum fabulae Plautinae prologo*, Münster, 1873) rejects vv. 22, 23, 43–48, 51–56, and 72 ff., thus obtaining a short form of prologue 1–6, 17–21, 24–42, 50, 57–71, in accordance with the promise of v. 6. Teuffel (Jahrbb. 1866, p. 704, 1867, p. 32) had previously rejected 51–56. Dziatzko, in his review of Langen's essay, finds that other lines can be dispensed with, and reduces the original form of the prologue to 1–6, 17–20, 24–37 (38, 39?), 40–44, 57 (58, 59?), 60–62, 67–71. The attempt to obtain a concise statement of the plot, and thereby to determine how Plautus wrote his prologue, is hopeless; nor is the assumption justified that the writer of the existing prologue having two versions before him combined them so as to retain both as completely as possible. 7–16 repeat 1–6 in great measure, but these two introductions are not completely parallel, for the prologue could not begin with 7. The writer has evidently omitted the beginning of the longer form of the prologue, and may have omitted the shorter form at any point. So there is reason to believe with Vahlen (Rhein. Mus. XXVII. p. 173 ff.) that the present form of the prologue is (at least for the most part) the one announced in 7–12. — The question whether the play needed an *argumentum* at all is answered in the affirmative by Dziatzko, l. c.

p. 839, and rightly, for the name of the city does not occur until 230, and the spectators must understand from the first the relation between the two almost identical persons who come in turn before them.

10. The explanation in the note is derived originally from Schwabe and Vahlen. Dziatzko, Jahrbb. 1873, p. 838, refers *factum dicitur* to the poet, and explains: whereas other Latin poets lay the scenes of their comedies in Athens even when the scene of the Greek original was elsewhere, I shall keep the scene where it is laid by my original.

11 f. are placed by Ritschl after 6.

19. *uti* is for *ut* in order to avoid hiatus after *pueri*.

22 f. The similarity between these verses and Poen. prol. 62 f. suggests that both prologues are by one author who thus made double use of his wit. See also on 55. Teuffel, Studien und Charakt. p. 265, thinks differently.

26. *geminorum*, Ritschl; *geminum item alterum*, Müller, Pros. p. 490, to avoid the hiatus; *filium* for *geminum* is suggested by Wagner; *geminum hunc alterum*, Onions, Journ. of Phil. XIV. p. 54.

37. *Syracusas* was regarded as a gloss by Ritschl, who replaced it by *domum autem*.

39. To avoid the long syllable in *Tarenti*, Ritschl reads *pueri in itinere esse emortuom;* Müller, Pros. 521, inserts *ibi* before *Tarenti;* Ussing reads *esse Tarenti;* Fleckeisen, *eius esse Tarenti*.

40. Wagner's reading, *geminorum* (so Ritschl in 26), makes the change of order in *auos huic* unnecessary. Ritschl reads *gemino nomen auos huic*.

43. Ritschl changed the order of verses here, but Brix following Vahlen (Rhein. Mus. XXVII. p. 173 ff.) and Schwabe (Jahrbb. 1872, p. 403 ff.) retains the order of the Mss. So also *fuit* of the Mss. (Ritschl *facit*) is retained with Vahlen. Schwabe's change of *et* (44) to *etenim* is needless.

46. The explanation of *clamore flagitare* is that of Weise and Ussing. See also Dziatzko, Jahrbb. 1873, p. 337 f., on the difficulties of Schwabe's interpretation.

57. Müller (Pros. p. 337 f.), Langen, and Dziatzko object to the pyrrhic scansion of *ille*, and write respectively *ut dudum*, *quemadmodum*, and *quem modo* for *quem dudum*.

63. Th. Bergk, in order to avoid the harshness of expression and syntax, writes: *Ingressust . . . longule. Rapidus raptori fluuius subduxit pedes.* See Kühner, Gram. I. p. 486, 575, II. I. Müller on Liv. XXV. 7. 7.

64. *ingressus* B, in which Dziatzko, l. c. p. 836, finds *ingresso.*

67. *ita illi diuitiae*, Pylades; *illi diuitiae ita*, Ritschl.

82. Ribbeck, Rhein. Mus. XXXVII. p. 532, thinks this line and 38 are spurious. Ussing also doubts them.

85. *aut* (Ritschl) is necessary; or the form *compeditis* might be used to remove the hiatus. Langen, Philol. XXXIII. p. 709, proposes *compediti ei*, since CD read *ianû* for *anum*, but the pronoun is not wanted here. Ribbeck, Rhein. Mus. XXXVII. p. 532, reads *tam* for *tum*, taking *tam* = *tamen.*

89. Here and in many other passages the archaic form *homōni* must be adopted for metrical reasons. It was used by Ennius, Annal. 441 Vahl., and is cited by Prisc. VI. p. 206 H, Charis. I. 147, and Servius on Verg. Aen. VI. 595; cf. Fest. p. 100. In the Mss. of Plautus few traces of it are found. In Pers. 777 (V. 2. 2), B reads *homonum*, but the metre requires the ordinary form, and in Pseud. 734 *homoinem*, where the verse allows either form. See Corssen, Krit. Beitr. p. 241 ff.; Bergk, Philol. XVII. p. 54 ff. Usener, Pseudol. Scaena, II. p. 9. The hiatus can also be removed by *mensas plenas* (cf. 101, where the plural is preserved only by Nonius), or by adding *tu* (Ritschl) before *homini;* Nonius reads *hominis*, but *homini* is more in the style of Plautus. On the dative, see A. & G. 235 *a*; G. 343 R. 2; H. 384, 4, N. 2.

91. The old form *arbitratud* is adopted by Brix from Ritschl, Neue Plautinische Excurse, I. p. 74. On this form see Bücheler, Lat. Decl. (ed. Windekilde) p. 90 ff.; Stolz in Müller's Handbuch d. Klass. Alterthumswiss. II. p. 213 f.; Allen, Remnants of Early Latin, p. 8 ff. — The hiatus might also be avoided by writing *arbitratu usque ad fatim* (from Poen. 534). So Ritschl in his edition, and after him Wagner. — Geppert, Plaut. Stud. II. p. 64, says this verse was not in A. Loewe denies this and maintains its genuineness.

92. *numquam hercle effugiet*, Nonius, p. 38, and so Ritschl and Wagner. But *effugere* means *escape*, while here the mere attempt of flight (*fugere*), not its successful accomplishment, is to be prevented. Plautus distinguishes carefully between the two words;

cf. Amph. 451, *atque hinc fugias, ita uix poteris effugere infortunium.* BCD point to *edepol fugiet,* for *te* in the Mss. has crept in from a gloss. For another view see Seyffert, Plaut. Stud. p. 5.

96. *nunc* after Müller, Nachtr. zur Pros. p. 81; cf. Capt. 776, *nunc ad senem cursum capessam hunc Hegionem* — Langen Philol. XXXIII. 1. c. proposes *quoi* for *quo.* The punctuation of the text (comma before *quo* and colon before *ultro*) is after Langen. The usual punctuation (colon before *quo* and comma before *ultro*) would require *ut uinciar.*

98. Those who object to *homones* must follow Ritschl and insert *hercle* before *homines,* for the pronoun *illic* has a short ultima in Plautus. The passages in which this seems not to be the case are either corrupt (as Most. 789 = III. 2. 117, Merc. 882) or are regarded as exceptions only on account of a misconception of the metre, as Truc. 593 (scan *séd quisnam illíc homóst | qui ípsus sé coméstʔ*), or must be made to agree with the overwhelming majority (as Pseud. 954).

105. Madvig (Adv. crit. II. 7) proposed the reading adopted (by Brix) in the text for *domi domitus sum* of the Mss. Brix formerly defended the Ms. reading as an example of alliteration in spite of the necessity of scanning *domītus.* As an example of similar change of quantity for the sake of alliterative puns he cited Rud. 888, *in cóllumbari collum.* Ritschl reads *domi dum dominus sum;* Vahlen, *domi dominatus sum;* Ussing, *domi dum intus sum,* with legitimate hiatus.

107. The Ms. reading, *id quoque iam,* is explained by Pareus: "id quoque accidit, ut cari cibi et dapsiles, qui instruuntur in mensa et tanquam milites in acie collocantur desertores ordinis sui esse incipiant nec locum obtineant." Vahlen (Index lectionum Berolin. summer, 1880, p. 7, and winter, 1882, p. 4 f.) defends the Ms. reading. The logical connection of *id quoque iam* is, however, not clear, though there is no grammatical difficulty.

110 f. Brix formerly scanned these lines as a cretic dipody and acatal. trochaic tripody:

Ní mala ni stúlta sis, ni indomita imposque ánimi,
Quód uiro odió uides, túte tibi odio hábeas.

In his third edition he follows Müller, Pros. p. 184, and, retaining the Ms. reading, scans two acatal. and one catal. anapaestic dimeter.

(See also Spengel, Reformvorschläge, p. 311 note, 329.) 115 is also treated as a catal. anapaestic dimeter after Müller. J. Winter (über die metrische Reconstruction der plautinischen Cantica, Munich, 1880) gives this canticum a somewhat different form.

122. Five continuous dimeters are written here by Brix instead of two tetrameters followed by a dimeter. This was recognized by Ritschl as possible, is accepted by Wagner, and is agreed to by Kiessling, Anal. Plaut. I. p. 6, who gives the reasons for this arrangement. See also App. on 1006.

131. *hercle tandem uxorem,* Mss.; *uxorem tandem* (without *hercle*), Varro de L. L. VII. 93, p. 155 M., hence *hercle uxorem tandem,* Ritschl; but Varro is probably quoting inexactly from memory.

132. The interchange of trochaic and iambic verses occurs also Capt. 768 ff., Stich. 274 ff., where, as here, the lines express excitement and jubilation. Ritschl reads *amatores sunt,* and in 133 *congratantes* against the Mss. to obtain trochaic verses.

137. *abstuli hoc:* Brix, *abstuli: hoc* vulgate. *ad amicam* as in 177. The Mss. reading *ad damnum* can hardly be explained, for the *amica* is *damnifica,* but not *damnum. deferre* and *degerere* are regularly used of those pilfering anything and taking it to an *amica.* Cf. 177, 393, 561, 652, 689, 808, 736, 805, Truc. 113. Brix regards 134 as a wrongly placed variant or second reading of this verse, and therefore brackets it. In this way the "whole speech of Menaechmus acquires iambic rhythm." But the "whole speech" consists of but 8 lines (including 134), the first of which, at any rate, is trochaic (see on 132), while the last two are iambic septenarii, and therefore different from the four octonarii (132 f., 135 f.). There seems, then, no metrical reason for omitting 134. Ussing thinks 137 could hardly be understood without 134, but it is hard to see why not. Sonnenburg (de Menaechmis Plautina retractata, Bonn, 1882, p. 3) thinks 134–137 are spurious. Langen, Plautinische Studien, p. 298, regards 137 as an interpolation, and further proposes to put 138 before 134.

146. Ritschl reads *réliquias ubi* for the Ms. *úbi reliquias,* but cf. Stich. 496, Cist. 186 (I. 3. 40), 331 (II. 1. 30), Cas. 800 (V. 1. 4), Ter. Eun. 996.

147. *en umquam* occurs also Trin. 589, Cist. 84 (I. 1. 88), Rud. 987, 1117, Ter. Phorm. 329, 348, and also in other authors. Here

it is less emphatic than usual. See O. Ribbeck, Lat. Partikel, p. 34. Ritschl reads here *num quam*. *an umquam* would be metrically possible here, but not in 925.

150. *quis iste est ornatus:* see Müller, Nachtrag zur Prosodie, p. 44 note. Cf. Trin. 1099, *quis istest tuos ornatus?* Men. 391, *quis istest Peniculus? — qui istic ornatus tuost?* Ritschl, Wagner, Ussing. — Truc. 218 *iste* (A) has been corrupted to *istinc* (BCDZ), whence the common reading *istic*. Perhaps *istic*, Poen. 625, should be changed to *iste*.

154. Instead of the addition of *uero*, Schwabe, Jahrbb. 1872, p. 407, proposes the repetition of *perge*.

156. The explanation of this passage with the assumption that something has been lost is adopted by Brix from Teuffel, Jahrbb. 1867, p. 33. Ussing reads *clam uxorem est ubi pulcre habeamus*. Charisius, p. 118, cites from this play *clam uxorem est*. Ussing thinks *est* was transposed, and from *ubi st pulcr.* the reading *ubi sepulcrum* arose. For *pulcre habere* he compares *bene habere*, Cic. Att. II. 8. 1; *belle habere*, Dolab. ad Cic. Fam. IX. 9. 1.

160. The explanation in the note with the use made of Poen. 571 is adopted by Brix from Spengel, Philol. XXVII. p. 340 f. Hoppe (Jahrbb. 1873, p. 244) and Madvig (advers. crit. p. 7) propose *pessulo;* but why Menaechmus should tear the bolt from the door is hard to see, and the simple *pessulo* would be hardly comprehensible. *hoc pessulo* (as Pers. 791 = V. 2. 16, *hoc cuatho*) would be needed. This is metrically possible, but palaeographically improbable. Hence Bugge's references to glossaries (in opusc. philol. ad N. Madvigium a discipulis missa, p. 154) "*persulum: pesclum*" Gloss. Vat. ap. Mai. Class. auct. VI. 539, "*oppersolatis: clausis a pessulis dictum*," Gloss. Ampl. p. 358, No. 52, "*opersolatio* (i.e. *oppersolatis*): *clusis. a persolis dictum*" Gloss. Isid. ed. Vulc. 688, 59, which point to a form *persolo*, are not to be applied to this passage.

Professor F. D. Allen calls my attention to Statius, Theb. I. 55, *manibusque cruentis pulsat inane solum*, where *solum* can be taken only of the eye-socket. The fundamental meaning of the word seems to be *lowest part, bottom, foundation*. Hence comes its use to mean *ground* as the common foundation of things, and *foot-sole* as that upon which the person rests; but *solum* is also applied to the sea as the supporter of ships, Verg. Aen. V. 199, *uastis tremit*

ictibus aerea puppis, subtrahiturque solum, and to the vault of heaven which upholds the stars, Ov. Met. I. 73, *astra tenent caeleste solum*. The *foundation* of the eye is, of course, the eye-socket; then when Peniculus says *Oculum ecfodito per solum, may you knock my eye out through the bottom*, he means, "may you knock my eye through the socket, *i.e.* into my head." This explanation is at least as probable as that given in the note, and applies also to Poen. 571, which would then mean: "we wish that your tongue may fall (down your throat) into your loins, and your eyes sink into their sockets."

175. Geppert, Plaut. Stud. II. p. 66, reports that after *tibi* he read *fio* in A.

180. In confirmation of the reading *fores ferio* see Luchs in Studemund's Studien, I. 1, p. 54.

186. Ritschl supposes a gap of about two lines before this line. In the gap Peniculus complained of Erotium's capricious treatment, and this line is then her defence of herself. The use of *istuc*, however, speaks against this, for *istuc* refers to the person addressed, not to the speaker.

187. *Isti ac*, Acidalius' correction for *istic*, is required in order that *uterque* (188) may have something to refer to.

Langen, Plaut. Stud. p. 299 f., thinks 187–190 are interpolated. It is certainly odd that Erotium has no difficulty in understanding what Menaechmus means by *proelium* (187), and a change to *prandium* (Scaliger) is inadmissible on account of *proelio* 188. Still it may be that Erotium's acquaintance with the parasite was such that she knew any *proelium* in which he was to take part must be a *prandium*. The further inconsistencies of this passage are largely done away with by dividing the lines among the three speakers as is done in the text. The names of the persons are for the most part omitted in the Mss. The startling proposal of 189 f. can only be meant as a jest and must therefore be made by the parasite. It meets with no more attention from the others than it deserves.

190. The beginning of the verse is corrupt. The reading of the text is that of Vahlen, Rhein. Mus. XVI. p. 631; but *est* for *erit* is unusual, and *legito* is practically superfluous. Becker, Studem. Stud. I. p. 188,[1] proposes: *adiudicato* [*te*], *cum utro hanc noctem sies*, taking *sies* in an optative sense. Wagner proposes: *tuomst eligere ac iudicare cum utro tu hanc noctem sies*, but accepts Vahlen's reading in his

text. *utrod* for Ms. *utro* was proposed by Ritschl, Neue Pl. Exc. I. p. 64. He had previously favored *utrone* (Fleckeisen) and *utro tu* (so Wagner).

192. In the Mss. this line is given to the speaker of the preceding words. This is evidently wrong. The next line has the abbreviation ER. Ussing gives 192 to Peniculus, and *quid hoc est?* (193) to Erotium. But it is not unlikely that Erotium noticed the *palla* and spoke 192 and three words of 193.

195. Ritschl assumes a gap after this verse; but according to Geppert, Plaut. Stud. II. p. 65 f., this view is not confirmed by A. The text is comprehensible as it is.

202. *Haud Herculeus aeque*, Koch, Rhein. Mus. XXV. p. 619, as all the Mss. (including A) have *haud* before *Hercules*. Koch also claims *Herculei* as genitive with four syllables, Cas. II. 6. 46 (377). Bücheler had previously claimed *Vlixeum* for Bacch. frag. 7 and *Achilleum* for Merc. 488, but these longer forms, at least *Herculeus*, have no Ms. authority. Three passages (Stich. 223, ***Hercúles*** *te amabit. Prandio, cena tibi* [A gives *Herculeo*]; Epid. 179, *neque sexta aerumna acerbior* ***Herculi*** *quam illa miki obiectast;* Most. 517 = II. 2. 95, *atque Herculem inuocabis.* ***Hercules***, *te inuoco*) seem rather to point toward a dissyllabic form *Hercles*, which is here the reading of B. Ritschl, opusc. II. 476, thought of this form for Stich. 223, but gave it up at once on account of difficulties of explanation (which seem to be overcome by Bugge, opusc. ad Madvig. p. 178 f.). Ritschl considered the form *Hercles* inherently probable (opusc. II. p. 522 note, IV. p. 173 f.), and was acquainted with epigraphical examples of *Hercules* scanned as a spondee though usually written as three syllables (id. II. p. 475, IV. p. 85). Although the trisyllabic *Hercules* was the usual form at the time of Plautus, the dissyllabic *Hercles* may have been retained from an earlier period (the interjection *hercle* is uniformly dissyllabic until the time of Cicero), as *periclum*, etc., was used alongside of *periculum*, etc. The adoption of the dissyllabic form would not, however, do away with the metrical difficulties in Men. 202 without further change; as, for instance, to *Haud Hercles adaeque magno* (cf. Mil. 776 = III. 1. 181, Capt. 700, etc.). Brix therefore decides to adopt the easy transposition (see App. on 696) *Hercles haud.*

206. The reading in the text was proposed by Ritschl and favored

by Müller, Nachtr. z. Pros. p. 49. Later Ritschl (Neue Plaut. Exc. I. p. 66 f.) favored *quattuor minis ego mi istam annod.*

208. *ego* is omitted in A probably by a mere oversight. — *scio* of the Mss. is defended by Wagner (with reference to 187), Lorenz, Sonnenburg (cf. 677).

211. Reading and explanation are taken by Brix from Schwabe, Jahrbb. 1872, p. 408 ff. Langen, Philol. XXXIII. p. 709, reads *laridam aut* (with the order as in A), with the remark that "*larida* is in sense more applicable to *glandionida* than to *pernonides;* the form in *um* as a substantive was employed almost exclusively, and was the only form familiar to the copyists, hence it could easily creep into the text instead of *laridam.*" *laridus* as an adjective occurs in the *codex Theodosianus* VIII. 4. 17 (p. 707 Hänel) and is attested in a gloss in Labbaeus (Paris, 1679) from the Greek and Latin glossary of the so-called Cyrillus, p. 114 *a*. Used as a substantive the neuter *laridum* (*lardum*) means first *lard* (*i.e.* the *fat* of swine), then more generally the preserved fat sides of swine (*latera lardi* in Charisius 102 K.).

217. *te et seruabo et te sequar* is probably not the correct reading; Brix proposes *te seruabo usque et sequar.*

220. Müller, Pros. p. 555, proposes *argentum hoc* to remove the hiatus in the diaeresis.

222. *quoímodi eis homines erunt?* S. Brandt (de varia quae est ap. vet. Rom. poet. scaenicos gen. sing. pron. forma ac mensura, Leipzig, 1877, p. 48); *eis,* Usener. The Ms. reading points to the form *i*. Brix (on Trin. 17) observes that Plautus uses *i* and *ei, is* and *eis,* but not *ii* and *iis.*

223. Ritschl, Brix, and Wagner drop *et* before *Menaechmus* for metrical reasons; but see Introd. p. 12.

224. *hominum unus,* Müller, Nachtrag z. Pros. p. 97.

228. *quam quum* BC *quam quando,* Lambinus followed by most edd.; *quam aliquam quom,* Müller, Nachtr. p. 128. Brix writes *quam si quam;* by this means the opposition between *any land* and one's *native land* is more clearly expressed, and the two clauses with *si* (228, 230) correspond to one another as *non dicam dolo* corresponds to *meo animo.*

236. Schwabe, Jahrbb. 1872, p. 412, puts *Histros* before *Hilurios.* This adds to the geographical connection of the journey and avoids

the jump from the East to the West (Histros to Hispanos), but injures the sound of the verse.

239. The spellings *sei* (also 240), *quei* and *deicat* 244, *Epidamnieis* 259, *maxumei* 260, *plurumei* 261, *urbei* 264, *comedereis* 521, are derived from A, *quei* 451 from BC, *ei* 435, 623, 730 from BC (corrected from *et* in 435, 623), *eibo* 875 from CD, *mei* 185 from B*a*CD.

243. *quid id* is the reading of A (acc. to Studemund, Becker, in Studemund's Stud. I. 1, p. 310[3]) for *qui* BD (*quid* C). In A *id* is a gloss to supply the apparently missing object of *faciat*.

250. The reading (Brix) given in the text is very uncertain. Ritschl (with Camerarius): *dictum facessas doctum et discaueas malo*, so that *dictum facessas doctum* must mean *stop your clever talk* (in which sense Plautus elsewhere uses *aufer*); but Ovid. Ars Am. III. 367 *Mille facesse iocos* is opposed to this: *discauere* rests upon the authority of this one passage (Mss. *edis caueas* for *et discaueas*). Ussing: *dictis si abstineas eiusmodi, caueas malo;* Gertz: *dictum fac teneas: aluom adis, caueas malo,* but the proverb of the bee-hive (*aluos*) is not à propos.

252. *em* stands in the Mss. at the end of 251; Brix puts it at the beginning of 252.

269. *magnus tu amator*, Ritschl. The Ms. reading gives a false dactyl in the second foot.

270. For *perditi* we ought perhaps to read (with Lipsius) *perciti, irritable, hot-tempered*, for *perditus* always means either financially (343) or physically or morally ruined. Cf. Cic. Mil. 23. 63, *siue enim illud animo irato ac percito fecisset;* Div. 21. 53, *ingenium percitum ac ferox*.

281. After *ubi* Ritschl inserted *sunt*. This agrees with the prevailing usage of the comic authors, but the ellipsis occurs in 536, Trin. 535 (where see Brix's note), Pseud. 22, *sed quid hoc?* Cas. 521 (III. 2. 12), *ubi tua uxor?*, Asin. 196, *ubi illaec quae dedi ante?* Ter. Eun. 780, *ubi alii?*, Andr. 477, *num inmemores discipuli?* Ritschl afterwards (Neue Plaut. Exc. I. p. 86) proposed to write *uerod* without inserting *sunt*. Whether Plautus avoided the hiatus by writing *uerod* or *cubi* (see Brix, App. on Trin. 158) or by inserting *sunt*, or considered it admissible on account of punctuation and change of speaker, is uncertain.

285. Ritschl thought the gap was after 286, and deciphered in it the words *ubi* and *meus*. He wrote the line:

CY. Peniculum. ME. . . . ubi . . . meus?

and thought the sense of the latter part must be "what Peniculus, and where is he?" He gave the whole of the next line to Messenio, and inserted *tuom* before *eccum* to avoid hiatus. Brix follows Ritschl. Goetz, Rhein. Mus. XXXV. p. 481, says the gap is really after 284, and reads as in the text. Ussing follows Goetz. The hiatus in 287 is justified by the pause and change of speaker.

293. Ritschl inserted *edepol* before *insanum;* but Luchs, Hermes, XIII. p. 500, objects to *edepol* in this place because the customary order is *edepol equidem* (as Aul. 215, Pseud. 1024) when these particles occupy the second and third places in the sentence. In the nine passages where *nam equidem* occurs (Asin. 607, Capt. 394, Bacch. 369, Men. 959, Mil. 629 = III. 1. 35, Pseud. 620, Pers. 174 = II. 1, 5, Rud. 493, Truc. 200) no affirmative particle follows *equidem;* hence Brix follows Lorenz (on Pseud. 1045) in adding *insane* before *insanum* to increase the emphasis, for Menaechmus has already (283) said *certo hic insanust homo.* — The order of the following lines as given in the Mss. cannot be retained:

Nam equidem edepol insanum esse te certo scio
Qui mihi molestu's homini ignoto, quisquis es.
CV. Culindrus ego sum: non nosti nomen meum?
ME. Seu tu Culindru's seu Colindrus, perieris.
Ego te non noui neque nouisse adeo uolo.
CV. Est tibi Menaechmo nomen, tantum quod sciam.
ME. Pro sano loqueris, quom me adpellas nomine.
Sed ubi nouisti med? CV. Vbi ego te nouerim,
Qui amicam eram meam habeas hanc Erotium?
ME. Neque hercle ego habeo neque te qui homo sis scio.
CV. Non scis quis ego sim qui tibi saepissume. . . .

After 297, *ego te non noui*, etc., the cook cannot reply, "your name is Menaechmus," but must try to prove that Menaechmus does know him; and again, the expression *homini ignoto*, 294, requires an answer from Cylindrus showing that he knows the other's name to be Menaechmus. 298, *est tibi Menaechmo nomen*, belongs therefore after 294, *qui mihi molestu's homini ignoto.* This gives the desired connection and also brings *pro sano* into the proper opposition to *insanum*, which is now only three lines before it instead of six.

Besides, 295, *Culindrus ego sum*, has no proper introduction in 294, but is very well introduced by 302, *neque te qui homo sis scio*. Not until Menaechmus has denied all knowledge of him does Cylindrus bring forward their previous personal relations: *Non scis quis ego sim qui tibi saepissume Cuathisso apud nos*, etc., where, instead of *non scis* (*sis* Ba C Da), we should perhaps read (with Koch) *non* [*tu*] *scis* (as also Poen. 173); cf. Amph. 703, Men. 714, 911, Mil. 1150, Merc. 476, Stich. 606, Asin. 177, 215, in all of which *non tu scis* is a fixed expression. Brix accordingly gives these lines in the order of the text.

297. Ritschl and Brix follow Pylades in adding *tu*. The following question with *ego* points to this, and *tu* is expressed in this same question, Pseud. 619, 971, Poen. 1044, 1121.

301. *seu — seu* Mss., contrary to the usage of Plautus, which demands *si — siue* (*seu*); cf. 794, and see Ritschl, Prol. Trin. p. 84. Wagner also considers *si* probable. Following Ritschl, opusc. II. p. 631, Brix assumes that *seu* is a corruption for *sei*, as *neu* is often found in the Mss. where *nei* (*ne*) should be.

309. *habere* for *habitare* occurs for the most part at the end of the verse (Truc. 406, Bacch. 114, Men. prol. 69, Aul. prol. 5, Trin. 193, 309), but also in the fifth foot of the senarius, Truc. 76, in imitation of which Fleckeisen writes *habet*, Curc. 44, in the fourth foot, and Seyffert (Stud. Plaut. p. 6), Poen. 1093, in the second. Cf. Attius, 537 R. Spengel, Philol. XXIII. p. 560, proposes *Habitas?* ME. *Di illum hominem qui illic habitat perduint*, but the origin of the plural *illos homines* in the Mss. is then inexplicable. Ritschl reads: *Habitas?* ME. *Qui di illos, qui illic habitant*, but the object should follow *qui* immediately. Onions, Journ. of Phil. XIV. p. 60, proposes *Di illum omnes qui illic habitat perduint.*

310. *ipsus* for *ipse* (Luchs, quaest. metr. in Studemund's Studien, I. 1, p. 47) is regularly used by Plautus with *se sese sibi*. The usage of Terence is not constant. To the examples given by Luchs, Brix adds Capt. 461 (III. 1. 1), Trin. 322, 323, 363. Only Bacch. 417 resists the change to *ipsus*, but there *sese* stands before *ipse* and separated from it by *etiam*.

314. Vahlen, Rhein. Mus. XVI. 635, rejected this and 313, but in his edition (1882) he agrees with Brix that the verses are genuine.

316. Ritschl regarded *heu* as outside of the verse, and inserted *ineptum* before *multum*. Camerarius changed *multum* to *molestum*, and this has been adopted by Wagner in spite of the anapaest in the second foot.

327. Brix observes that no trace of the long quantity of final *us* in the neuter comparative is found in the dialogue of Plautus, though in Cretic measure *amplius* (Trin. 247) and *prius* (Most. 318 = I. 4. 13) are found with long *us*. Hence he inserts *hisce* before *aedibus*, where Müller, Pros. p. 56, had suggested *his* (so Ussing). Ritschl reads *ne* [*hinc*] *abeas longius quo*.

329. Ritschl's change of order, putting *te* first in the line, is not necessary, as the comic emphasis rests rather on *ire*. Nor is the change from *interim* to *intro iam* (Dissalde) more needful, for the connection of *interim* with the following clause is clear and easy: "You'd better go and lie down in the meantime while I am cooking." If we read *intro* in this line, the same word seems superfluous in 331.

344. *nauis* as one syllable occurs only Bacch. 797 (and there Bentley, Hermann, Goetz, change *agitatur* to *agitur*, reading *nauis* as two syllables), for Trin. 835 is either anapaestic measure or *circumstabant* should be changed to *circumstant* or *amstabant*. Geppert therefore reads *est* for *stat;* Müller, Pros. p. 473, *nunc ín statu stat náuis*, etc.; Ussing, *nunc ínstat portu*, etc.

355. Brix (see text) writes this line as an anapaestic monometer followed by an iambic monometer, thus forming a transition from the anapaestic to the iambic rhythm. Formerly he read *animo sit amantum* (which is adopted by Wagner) forming an anapaestic paroemiac. Winter arranges this canticum somewhat differently (see App. on 110).

358. The anapaestic dimeter is rather harsh. The cretic catal. tetrameter *Qui mihist úsui et plúrumum pródest* is smoother, but seems out of place in the midst of iambic and anapaestic lines. Christ (Sitzungsber. d. hist. phil. Cl. d. k. Baier. Akad. 1871, p. 80) makes a paroemiac, and ends the preceding verse with *qui*. Perhaps Plautus wrote *usu* instead of *usui*.

359. The reading *potissumus nostrae ut sit domi* (Hermann and Ritschl) is not quite satisfactory, for *potíssumus* is not quite analogous to *símíllumus* and *sátéllites*. Brix hesitatingly suggests *potís-*

sumus nostrae domist. It is not very probable that *est* was corrupted to *sit*, and then *ut* inserted on account of *sit*.

364 f. Spengel, Reformvorschläge, p. 329, reads: *Omné paratumst ut iússisti atque ut uóluisti, Neque tíbi nulla morast íntus.*

368. *ilicet* Brix, just as Studemund, Pseud. 1182, corrected *ire licebit* to *ilicebit* (see Luchs in Studemund's Stud. I. 1, p. 20) on the ground that the end of the system should properly be formed by a paroemiac.

379. Brix inserts *nouit* between *me* and *iam* to do away with the hiatus after *tu*. *istunc* for *hunc*, which he formerly favored, does not correspond to *hic* in the last part of the verse. Bothe, Ritschl, Wagner, write *tute* for *tu*. Brix suggests the possibility that *dic* or *cedo* has been lost at the beginning of the line, but thinks it improbable. Ussing is contented to mark the hiatus without offering an emendation.

387. Ladewig thinks *tam gratiast* has no adversative force, but should be explained by a gesture showing how much one is obliged for anything; Ribbeck, d. lat. Partik. p. 28 explains the expression by assuming the ellipsis of *quam si accepissem quod offers*, or similar words. Corssen, krit. Beitr. p. 272 ff., disbelieves altogether in the transition from *tamen* to *tam*.

405. *desiste*, Fleckeisen, Jahrb. 1867, p. 629, for the dactylic *desine;* the same mistake is found in the best Mss. of Ter. Heaut. 879. Gruter, followed by Ussing, reads *iam me amabo desine.* — Ritschl assumes a gap after this line; but needlessly, for the connection of thought is clearly: "You must take me for some one else, that you ask me into your house."

406. *tu*, Studemund (Stud. I. 1, p. 230, note 3); *nam nescio quem*, Ritschl; *alium hinc hominem*, Müller (Pros. p. 555). Brix suggests that perhaps *nescio pol* (as in Aul. 71, Epid. 61) was the original reading.

422. Müller, Pros. p. 581, proposes *intro eamus* or *eamus* [*hinc*] *intro;* Brix adds from Epid. 157 another possible reading, *eamus intro* [*huc*]; but the change of speaker makes the hiatus perfectly admissible.

428. *et*, Brix, after 1092, Merc. 412, *Hercle qui tu recte dicis et tibi equidem adsentior;* Bacch. 330, *meminero et recte mones.* — *et* might easily fall out and has frequently fallen out from the Mss.

e.g. 401, 1158, Mil. 733, 983. The addition of *opera* after *eadem* (Fleckeisen, followed by Wagner) is not to be recommended. *opera* is actually expressed in this sense after *eadem* only three times in Plautus (Bacch. 60, Capt. 450, Most. 1024 = IV. 3. 45), and here *opera* in the preceding line makes the presence of the same word in this line improbable. Ritschl reads *eadem ea*, Thomas (Revue de l'instruction publique en Belgique, XIX. p. 259 f.), *eadem ita*.

431. Wagner inserts *i* before *iam sequar te*. It might easily have been lost, and is usually found before *iam sequar te*, but *i* is wanting in Aul. 802, and here the addition of *hunc uolo*, etc., makes *i* superfluous.

434. The omission of a line is marked by Ritschl and Brix. Vahlen, Rhein. Mus. XVI. (1861), p. 631, shows that there may be a gap of two half-lines after the second *opust* (433), as was previously suggested by Ritschl and Becker, but thinks there is no gap after that line. *Tace, inquam*, 448, may then refer to some word in the lost passage, or, as Vahlen suggests, *inquam* may be a mistake for *nequam*.

435. *quantum potest* (sc. *fieri*) used impersonally as the equivalent of *quam primum* or *quam celerrime* (*citissume*) is common after imperatives and hortatory subjunctives; cf. 850, 1056, Trin. 765, Stich. 250, Pers. I. 3. 62 (143), IV. 4. 29 (575), Aul. 399, Poen. 567, Capt. 352, Bacch. 348, Asin. 607, Most. III. 2. 17 (743), Ter. Adel. 909, Andr. 861, Eun. 377, 836, Cic. Att. IV. 13. 1; also put before the imperative, Amph. 971, Ter. Phorm. 674, 896, Adel. 350, 743; in a dependent construction *quantum possit* Mil. 182 (II. 2. 26); but the personal construction, though much less frequent, also occurs: *quantum queo*, Ter. Eun. 844; *quantum queam*, Andr. 577; *quantum potero*, Aul. 119; *quantum possint*, Men. 549; Trin. 42, *quam primum possim* (Brix, Schoell, and others since Lambinus read *possit*); Capt. 448, *quam primum possis* (Brix proposes to change to *possit*).

438. Camerarius completes the verse by adding *nunciam*; Vahlen, *et fac tuum*; Brix suggests *et caue malo* after 250.

441. That *hic* is not to be changed to *hinc* is made plain by Epid. 302, *est lucrum hic tibi amplum*; Pseud. 1197, *nihil est hodie hic sycophantis quaestus*; Rud. 1414, *nihil hercle hic tibist*. Passages like Rud. 1316, *bene ego hinc praedatus ibo*, are different.

442. Bothe writes *lembulum* for *lembum* (*limbum*, Mss.), and is supported by Koch, Rhein. Mus. XXXII. (1877), p. 99. So, too, Merc. 259, the verse is emended by a reading *lembulum* for *lembum*. — On the use and spelling of *dierectus*, see Onions, Journ. of Phil. XIV. p. 60 ff.

451. *qui illum di* < *deaeque* > *omnes perdant, primus qui commentus est*, Luchs in Studemund's Stud. I. 1, p. 31.

452. *qui* of the Mss. (as ablative) is supported by Langen, Philol. XXXIII. p. 710, who renders: "whereby he affords still more occupation to people already occupied," and explains that the founder of *contiones* may be considered as continuing to act in the institution he had founded.

453. This line and 454 are probably spurious, not only on account of special improprieties, — the hiatus after *rem*, which Ritschl removes by inserting *hercle* (see Seyffert, Stud. Plaut. p. 17), and the senseless *census capiant*, — but also because the content of the lines can hardly stand side by side with 457 ff.

461. Vahlen's explanation (see note) of this line is the only possible one if the Ms. reading is to be kept. The line is metrically harsh, to say the least, if not impossible, and is probably corrupt. Brix suggested *quoi tam credo funus factum* (the antecedent of *quoi* being *prandium*) as supplying the probable sense, and Wagner reads so in his text. Brix explains the reading of his text (*quod deos uoluisse*) as an expression of pious resignation, and compares Aul. 743, Capt. 195, Mil. 117 (II. 1. 39), where he reads *quod* < *di* > *uolunt*. Hildyard accepts Bothe's reading, and compares Ter. Eun. 875, *quid si hoc quispiam uoluit deus?*

The sense appears to be: "I am as sure the dinner is eaten as that I am alive." *quod tam credo letum obiisse* (Koch, Rhein, Mus. XXIV. p. 633) gives the right sense, but departs too far from the Mss. *quoi tam credo fatum fuisse* is very close to the Mss. and gives the right sense if only *fatum*, meaning *death*, could be proved for the time of Plautus.

465. This line is put here by Ritschl following A. The other Mss. (and so edd. before Ritschl) put it after 472.

476. Müller, Pros. p. 687, proposes to insert "*inde*, or, still easier, *ei*," to avoid the hiatus. Wagner reads *accubui hanc apstuli | pallám quoius.*

479. This line is rejected by Ritschl and wanting in A (see Langen, Plautinische Studien, p. 301). Brix puts it after 468, and explains (after Teuffel) that the parasite says that Menaechmus has been devouring his (Peniculus') portion. *de me et de parti mea* must then be construed with *satur*, and *de me* must mean *at my expense*. But that this is impossible has been shown by Lorenz (Götting. Gel. Anz. 1868, II. p. 1209), and Bergk, Beiträge zur Lat. Gramm. I. p. 59, 1. Sonnenburg (l.c. p. 16) considers this line a parallel to 478. Langen, too, regards it as spurious.

487. The Mss. read *aduersum*, which would make the line one syllable short. Brix suggests that perhaps *sed* should be added at the beginning, as *sed quis hic est qui* is usual in unexpected meetings, *e.g.* Amph. 292, Cist. 359 (II. 1. 58), Epid. 431, 620, Trin. 1006; cf. Asin. 378.

491. Brix objects to *ut* as tame.

495. Brix takes *sciens* in the sense of *purposely, intentionally*, and gives examples from Plautus, Terence, and Cicero.

497. *posteam* (Mss.) is probably a corruption of *P. istam*. Vahlen in his edition proposes *Post eam . . . te* < *ante* > *dedisse*. Ritschl, *Pax; eam*.

502. In the time of Plautus *ne* was still used for simple negation = *non* (especially *neuis, neuolt*, etc.; see Brix on Trin. 1156). Brix's change to *non* is therefore not strictly necessary. See Harper's Dictionary.

506. As *ut* is wanting in the Mss. Ritschl writes *sincipitium* after the analogy of *occipitium*, Aul. 64; but *sinciput* occurs in 632.

510. Brix suggests *pallam dedi nec surrupui*, adding that *surrupui* need not be changed to *surpui*, as the same part of the verse is formed by *Mnésilochús* Bacch. 246, *detinui* Rud. 93, *exhibeat* id. 473, *magnidicis* id. 515, *praeterea* Aul. 557, *pernicies* Most. 3.

519. *siet* for *sit* seems better than to add *ego* before *eloquar* (but see Müller, Nachtr. z. Pros. p. 83). Stich. 202 has *siet* in the same place in the senarius, and it occurs in a similar way in bacchiac verse, Men. 766.

525. The addition of *iam* is supported by Bacch. 1075, *nunc hánc praedam omnem iam ád quaestorem déferam*, where it is preserved only in B.

534. Ritschl reads: MEN. *Minumé*. AN. *Redde igitur sí non*,

etc., but after *numquam hercle factum est* no answer is needed, especially as the maid can read *non meminisse* in Menaechmus' face. For similar reasons no answer is needed in Trin. 147 where Ritschl changes the text.

556. The reading in the text is very doubtful. The Mss. read: *ut si qui* (*quis* C) *sequatur hec* (*haec* C) *me abiisse* (*habiisse* C); Nonius, *si sequentur me hac abisse*. Brix thinks Plautus probably wrote: *si qui sequantur, hac me abiisse ut censeant*. More probably, as Ussing suggests, *ut* belongs at the end of 555 (so in 592 according to A); then the Ms. reading (with *sequantur* for *sequatur*) may be retained: *si qui sequantur, hac me abiisse censeant*.

572. Langen (Philol. XXXIII. p. 711), Brix, Vahlen, and Ussing follow Loman in reading *maxume*. After *optumi* a superlative adverb is needed with *morem habent hunc;* besides, *optimus maximus* was an epithet of Jupiter, which could hardly be applied to men.

578. *neque* Mss., *nec* Bothe and Hermann, the choriambus being inadmissible in cretic measure (see Spengel, Reformvorschläge, p. 28). Spengel, l.c. p. 248, proposes to continue the bacchiac system of 570[b] ff. through 582.

586. A useless line, doubtless inserted as an explanation of 585. It is found in all the Mss., but is rightly rejected by all modern editors. Ussing and Langen (Plaut. Stud. p. 302) are perhaps right in rejecting the next line also.

592. The reading of the Mss. is corrupt. BC have *ut* at the beginning of 593, A at the end of 592. The reading in the text is that of Brix. Ritschl wrote: *Plús minus quam opus fuerat dicto, dixeram, ut eam sponsio Cóntrouersiam finiret. quid ille? quid? praedem dedit.* Bergk: *Út plus aut minus quam opus fuerat dicto multus dixeram, ut Spónsio fierét, quid ille? quid? praedem dedit*, as a brachycatal. tetrameter (acatal. troch. dimeter and catal. troch. tripody), a metre which he assumes for 586 also. Other emendations are proposed by Bücheler, Jahrbb. 1863, p. 783; Vahlen, Rhein. Mus. XVI. p. 633 ff.; Teuffel, Rhein. Mus. XXII. p. 451–455; Spengel, "Reformvorschläge"; Leo, Rhein. Mus. XL. p. 169; Onions, Journ. of Philol. XIV. p. 66. The passage is not clear as regards the meaning or the words.

596. The Mss. omit *optumum*, but bring it in afterwards, reading in 599 *diem corrupi optumum, iussi*, etc. So *adducam*, Pseud. 586, is given two lines later in the form *protinus obducam*.

597. Ritschl reads *inspexim*. Lübbert (grammat. Stud. I. p. 43, 45) retains the indicative *inspexi* as an expression of fact and supports it by such passages as Rud. 1167, 1184.

601. Brix, following Vahlen and Bergk, brackets this line as an interpolation, on the ground that the preceding words, *placabit palla quam dedi*, need no explanation. Langen (Plaut. Stud. p. 302 f.) assumes that the preceding lines were not heard by the *matrona* and the parasite, and that this line is therefore necessary that Menaechmus may stand convicted by his own words which his wife now overhears. Studemund takes the line as a cretic tetrameter, Spengel (and Langen) as a senarius.

615. *quidam* of the Mss. has been explained as elliptical with *te surripuisse mihi dixit* supplied. Müller, Pros. p. 305, proposes MEN. *quid eam pallam?* Brix suggests *quid mihi pallam?* and *quam mihi pallam?* (as 402, Cas. 298, II. 5. 11, Capt. 574).

626. To avoid the hiatus Ritschl first inserted *mi*, and afterwards (Neue Pl. Exc. I. p. 75) read *faeneratod;* but see note on 681.

637. *eam ipsus ei roga* (Schwabe, Jahrbb. 1872, p. 414) approaches very nearly to the reading of the Mss., but *ei* (= *i*) is impossible here where all the persons are standing together. Brix assumes that *eampse* was originally written, then corrected to *eam ipsus*, and that then the endings of both forms were preserved. Onions, Journ. of Philol. XIV. p. 68, proposes *eámpse ipsus roga*. Seyffert, Stud. Plaut. p. 29, punctuates *quid hoc est? uxor, quidnam*, etc.

639. *quid* is demanded by Plautine usage. So 644, 779, 811, with *tristis*, Cas. 610 (III. 5. 11), *quid timida es?* Men. 615, *quid paues?* Cist. 52 (I. 1. 56), *quid te tam abhorret hilaritudo?* Rud. 397, *id misera maesta est;* Stich. 34, *an id doles?* Pers. 178 (II. 1. 9), *id tuos scatet animus*, Epid. 192, *id ego excrucior;* Mil. 1068, *quid illam miseram animi excrucias?*

650. *hic* Mss., though *is* is required; cf. Curc. 582, 652. The same mistake in the Mss. Capt. 335, Curc. 302, Most. 843 (IV. 1. 2), 846 (IV. 1. 6), and perhaps Epid. 301.

662. *introibis* is to be pronounced as four syllables, and should therefore be written as one word. See on 232; cf. Trin. 10, Bacch. 907, Mil. 1168.

696. Seyffert, Stud. Plaut. p. 5, cites in support of the order *nimis hercle iracunde*, Aul. 106, Capt. 913, Merc. 186, to which Brix adds

Aul. 670, Amph. 858, Men. 338, Truc. 265. The most frequent change of order is the transposition of adjacent words. See variants in 202, 710, 783 (B), 889, 1117.

717. As examples of this use of *quemquem* Brix gives Truc. 228 (ABCD), Poen. 484. *quisque* with *ut* or *ubi* he cites in 522, Mil. 1264, Pseud. 1312, Rud. 1359, Amph. 599, Capt. 501, 798, Bacch. 471, 1097, Ter. Hec. 802. Only in Most. 816 (III. 2. 146), *ut quidquid* is the reading of all the Mss. including A; and in Aul. 198, *ubi quidquid* is given by B and several inferior Mss. A doubtful case is Ter. Hec. 65, where *quemque nacta sis* is given by the cod. Bembinus and other Mss., while *quemquem* is the reading of two of Bentley's oldest Mss. and the cod. Halensis, and is further supported by the spondee in the fifth foot.

729 ff. Arrangement of lines after Ritschl.

734. See variants in 101.

744. Becker also ('de syntaxi interrog. obliq.' in. Studemund's Stud. I. 1, p. 240) corrects to *arbitrere*. In indirect questions depending upon an independent *nescio* Plautus always uses the subjunctive; this was the only exception. Fuhrmann (Jahrbb. 1872, p. 811) tries to retain the indicative by taking *nescio* as a separate sentence and making the preceding question direct; but that is unnatural.

750. Luchs (Studem. Stud. I. 1, p. 61 f.) objects to the reading on account of the two closing iambi, and proposes *negăs mé nouisse? negăs <nouisse> meúm patrem?* Brix suggests, as easier: *negás nouisse mé? negas adeó patrem* or *nouisse meum patrem?* He decides, however, against any change, and regards this line as an exception to the rule against closing a verse with two iambi. See Vahlen, Index lectionum aest. Berlin, 1878, on verses from Ennius ending in two iambi. Langen (Plaut. Stud. p. 304) and Sonnenburg (de Menaechm. retract. p. 26) reject this line, but there is no reason why the woman should not repeat her question concerning herself when she sees her father approaching, and Menaechmus' words in the next line, *idem hercle dicam si auom uis adducere*, presuppose some question like *negas patrem meum.*

755. *quam mihi non sit facile*, Ritschl; *sed íd quam facile | sit, ei haúd sum falsus*, Studemund, cantic. Plaut. p. 51, as two *cola semiquinaria.*

758. The Mss. and Nonius (in two places) have *mala* with both *aetas* and *merx;* and after *aetas mea* 753, and *senectus* 757, it is impossible that *aetas* = *senectus*. Therefore *mala* must be repeated. The sense is: "How bad (*i.e.* old) age is a bad thing for the back;" *i.e.* "What a bad thing old age is," etc. Cf. Aul. 43, *ut te dignam mala malam aetatem exigas*, Rud. 337, *quid tu agis? Aetatem haud malam male.*

760. Perhaps it is better to read *aduenit fert* (B) in 759, and in some way remove the hiatus *sī autumem*, which would then arise. This may be done by reading *eas* for *quas*. In this way the continuation of rhythm for two lines is avoided. See Spengel, Reformvorschläge, p. 214 f.

762–765. The reading and division of these lines in the text is (following Brix) that of B with no change except *med* for *me*, 763, 765, and *quod* for *quid*, 765. This is not perfectly satisfactory, but neither is any other reading yet proposed. — On the combination of a bacchiac dimeter with an iambic penthemimeris, see Studemund 'de canticis Plaut.' p. 44 ff. Spengel, Reformvorschläge, p. 243, 375, scans this whole canticum (753–775) as bacchiac tetrameters.

764. Langen, Philol. XXXIII. p. 711, writes: *Nec quíd id sit mihí certiús fecit quód me | Velít quod me arcéssat*, adding that "in this way only can the bacchiac character which prevails throughout the canticum be preserved." Brix objects to *facit* alongside of *expetit.*

773. *aut iurgist causa*, Mss., as an iambic penthemimeris like 752. Seyffert, Philol. XXIX. p. 395, corrects *nisi aút quid* < *uír* > *commisit aút iurgi est caúsa*, which Brix adopts, transposing *commisit uir.*

780. Ritschl (Neue Pl. Exc. I. p. 114) avoids the hiatus by writing *uelitatis;* Müller (Pros. p. 577), by *uelitatin.*

825. Ritschl's *non te tenes* is objected to by Müller (Nachtr. z. Pros. p. 129) as unplautine. B gives the whole line to the *matrona;* Ritschl, after Camerarius, gives *non te tenes* to the *senex;* Müller gives *non tu tenes* to the *matrona.* Brix divides the line as in the text.

829. Besides *liuere* Ritschl suggested *lurere*, which does not occur elsewhere, but is very close to the Ms. reading, and derives some support from Capt. 595, *uiden tu illi maculari corpus totum maculis luridis?*

831. This line comes in the Mss. after 843, but is placed here by Acidalius, followed by Ritschl, Langen, Brix, and others. Acidalius (followed by Ritschl) arranges the next lines thus: 834, 835, 832, 833. This is opposed by Langen, Philol. XXXIII. p. 712, whose explanation, adopted by Brix, is given in the note. Langen, Plautinische Studien, p. 304, follows Sonnenburg (de Menaechm. retract. p. 30) in regarding 831 as a spurious second version of 832.

845. Sonnenburg (de Menaechm. retract. p. 30) is led, by the inconsistency mentioned in the note and other similar reasons, to the belief that the character of the physician is a subsequent addition to the original play of Plautus. His theory, however, of a complete revision of the play is so ingenious as almost to destroy itself.

851. *adserua* < *tu* > *istunc*, Müller, Nachtr. z. Pros. p. 89, after 954.

859. Brix follows Teuffel (Jahrbb. 1869, p. 485) and Schwabe (Jahrbb. 1872, p. 414 f.) in restoring the reading of the Mss. which is supported by Nonius, p. 72. Ritschl assumed a serious corruption and wrote: *osse tenus dolabo et concidam assulatim ei uiscera:* see Opusc. II. p. 252.

865. The reading of the Mss. in *manu est* arises from the mistake of a copyist who (as Lambinus does) took *stimulum* for the nominative. The conjecture *stimulus iam in manu est* (Ritschl) destroys the anaphora. *in manu tenere* occurs also, Trin. 914; cf. Merc. 931, *iam in currum conscendi, iam lora in manus cepi meas.*

870. *capillod*, Ritschl, Neue Plaut. Exc. I. p. 75; *ui hinc* (after Rud. 673, 839), or *nunc* for *hinc*, Müller, Pros. p. 557.

872. Seyffert, Stud. Plaut. p. 5, assumes an interchange of *edepol* and *hercle*, and writes *edepól morbum acrem ac durum* with *heu* outside of the verse. Ritschl's edition reads *heu morbum hercle acrem ac durum.*

882. Geppert, Zeitschr. für Gymnasialwesen, 1865, p. 903, proposes *sedendo oculique*, citing an "evident imitation of Plautus" in Ausonius, *ludus septem sapientum*, V. 1.

896. Ritschl, *quin sospitabo plus sescentos in die* (*sesentia in die* C), putting this line after 893, then 895 before 894; Seyffert, Philol. XXV. p. 452, *quin suppeditabo plus sescenta in die;* Ussing, *quin mystilabo* (*i.e.* μυστιλήσομαι) *plus sescenta ei in dies*, with reference to 920, *quid cessas dare potionis aliquid?*

903. *Quem ego* < *hodie* > *hominem*, Müller, Pros. p. 709; *Quem ego hominem* < *hodie* > Luchs, Hermes, VI. p. 275; *Quem* < *pol* > *ego hominem*, Fleckeisen, praef. p. XVIII. — *ui uita*, Bergk, Beitr. I. p. 70.

908. Ladewig thinks some lines are lost before 909, because Menaechmus does not call attention to the entrance of his father-in-law and the physician nor express astonishment at the presence of the latter. Brix, however, rightly observes that Plautus makes his characters greet each other by name chiefly as a means of introducing them to the audience (see on 109), which is here unnecessary. It is therefore natural that no such greeting takes place.

915. The Mss. read: *album an atrum uinum potas?* MEN. *Quin tu is in malam crucem?* In the margin of B opposite Curc. 242, 243, a hand of the thirteenth or fourteenth century has written: —

albū an átrū uinū potas
quid tibi quesito op' est.

The first half of this is evidently the first half of Men. 915, hence Ritschl adds here *quid tibi quaesitost opus*. Vahlen, observing that *quin tu me interrogas* (so Mss.) in 917 has no proper connection with the preceding *iam hercle occeptat insanire primulum*, proposes: *Iam hercle occeptat insanire primulum.* < MEN. *Quin tu taces? quid tibi* [*autem*] *quaesito opus est?* > *quin tu med interrogas*, and suggests that the cause of the error in the Mss. is the repetition of *quin*. — Opposite Curc. 222 f. in the margin of B are the words: *solent tibi oculi duri fieri censesne locustam esse*, which are evidently quoted from memory from Men. 923 f. The inexact nature of such quotations makes any emendation based upon them uncertain.

929. Ritschl marks a gap here, and thinks that after 930 two verses are lost, one of which was in sense similar to 927, while the other contained a new question of the physician to which Menaechmus replies in 933. 929 f. Ritschl writes: —

Perdormisco [*si me flore satis compleui Liberi;*
Obdormisco] *si resolui argentum quoi debeo.*

Vahlen (so Ussing) assumes no gaps, and explains that Menaechmus makes a ridiculous answer, "I sleep well when I've paid my debts," and then breaks out impatiently, *qui te Juppiter*, etc. — Müller, Pros. p. 558, proposes [*ei*] *argentum* in 930; the line can be scanned without hiatus *argéntum quoii débeo;* on *quoii* see on 492.

935. A. Spengel reads *Nestor*, which would be admirable if Menaechmus had spoken at all in the style of Nestor or if Nestor were a natural antithesis to a madman. For similar reasons *Hecate*, Cist. I. 1. 50, cannot be retained for *hac aetate*.

938. Schwabe, Jahrbb. 1872, p. 416, thinks *iunctis* with *quadrigis* (in which the root of *iungere* is contained as the second part of the compound) is wrongly inserted here from the correct expression, *iuncti equi*, 862, 868, and suggests that it has supplanted a proper epithet, as e.g. *citis* (cf. Aul. 600).

961. Brix, in an addendum, says that *saluŏs saluŏs alios uideo* seems impossible, because Menaechmus can speak only from his own point of view, and the sanity or insanity of others has no effect upon his own condition. Brix therefore proposes *sanus saluŏs alios uideo* as Alcumena, Amph. 730, says *equidem ecastor sana et salua sum*. These two adjectives were often used together (though connected by *et* or *ac*), as we say *safe and sound;* Brix cites Pseud. 1068, *minae uiginti sanae et saluae sunt tibi*. Here, however, *alios* without some adjective is meaningless. Menaechmus can say, "I am sane and see others sane," but hardly, "I am safe and sound and see others."

971. Spengel, Reformvorschläge, p. 249, proposes *sedatumst*. Then this line is an acatal. bacch. tetrameter. Then 969 was probably not catalectic. Spengel proposes to add *que* (or, reading *quasi, rei*) at the end of 969. Then 966–971 are all acatal. bacch. tetrameters.

972 ff. Spengel, Reformvorschläge, p. 253 ff., 375, scans: *cŏrde rēcordētur id, qui nihili sunt quid eīs preti Dētur ab suis ēris ignauis īmprobis uirīs uērbera Molaé lassitūdo famés frigus dūrum.*

975. *ignauis, improbis uiris* may be an explanation of *qui nihili sunt* (who are good for nothing), inserted in the wrong place; but as an apposition to *is* (i.e. *eis*, see App. on 222) it is unobjectionable (like *litium pleni*, etc., 581), and is in the same relation to *qui nihili sunt* as the relative clause in 966 is to *seruo bono*. There was no danger that *ignauis*, etc., should be connected with *ab suis eris*.

979. Ritschl rejects this line with the remark, 'uix Plautinus, uel hoc certe loco non Plautinus,' and is followed by Brix and Wagner. Langen, Plaut. Stud. p. 47, observes that 979 is a brief statement of the results reached by the considerations of the pre-

vious lines, just as 982 sums up 980 f., and the same thought is repeated in 983–986 for a third time. The slave is sunk in thought and deeply impressed with the wisdom of his conclusions.

984. This verse follows 982 in the Mss., 983 being after 987. Ussing rejects 983. The change of order is due to Ritschl. After *praesto*, in 986, the Mss. give in slightly changed form the verses, Most. 842–844 (IV. 1. 1–3). Vahlen preserves these, but they are rejected by most other editors. The Mss. of this entire passage are confused by the introduction of the verses from the Mostellaria. The whole canticum from 972–986 is apparently still in need of emendation, as is shown by the doubtful metrical arrangement of 972–975, and by several details such as the dactyl *omnibus* in 986 (which might be removed by writing *ut in ómnibus locís ero*, or *omnibus ut in locís ero*). It seemed best to follow Brix in keeping as closely as possible to the reading of the Mss.

1006 ff. These lines are arranged in five continuous dimeters, after Kiessling, Anal. Plaut. I. p. 6. Ritschl writes one dimeter followed by two tetrameters. See App. on 122. Brix suggests that perhaps 596–600 should be written as dimeters.

1009. Luchs (Studem. Stud. I. 1, p. 32, note) proposes *mihi duis*, explaining *mihi ui des* of CD from *mihi dẽs*; but perhaps Plautus wrote *operam ut des mihi*.

1015. Brix formerly preferred *maxumo malo hercle uostro hodie*, but afterwards followed Fleckeisen, Ritschl, and Seyffert in adopting Bothe's reading, on the ground that *hercle* usually stands after the emphatic word, and *hercle* and *hodie* are frequently used side by side with light alliteration. Cf. Asin. 707, Aul. 48, Curc. 129, Epid 724, 728, etc.

1025. *ere, nunc* (or *iam*) *me emittas manu*, Müller, Pros. p. 733.

1030. The Mss. have a superfluous *sic* in other passages besides this; *e.g.* Poen. 233, *miror equidem soror te istaec sic fabulari*, where Goetz and Loewe follow Geppert and write *miro* to retain *sic*; but *sic* is needless after *istaec*, and is omitted in CDFZ. Here Ritschl wrote *síc sine igitur, si ésse tuum negás me, abire líberum*. See his treatment of this scene in Index Scholarum Hibern., Bonn, 1858–9.

1033. The reading of the Mss. has been explained as if other slaves had uttered the customary congratulation (see on 1148), *quom tu liber es, Messenio, gaudeo*, and Messenio replied, *credo hercle*

uobis; but there are no other slaves present. The only possible explanation of these words then is by assuming that Messenio, in his joy, utters both the congratulation and the reply to it. So Charinus, Merc. 948 ff., converses with himself.

1035. The addition of *nunc* is necessary for the sake of the antithesis to *quom tuos seruos fui*, as well as on account of the metre. Müller, Nachtr. z. Pros. p. 129, proposes *libero* instead of *nunc*.

1041. The line after this (1040 R) is rejected by Langen, Philol. XXX. p. 434 ff., followed by Brix. Sonnenburg 'de Menaechm. retract.' p. 41, defends it. The first part of the line is not true, for no one has taken him for any one but himself; and though he has been *exclusus* by his wife, 662 ff., and Erotium, 692 ff., it was not because they *negabant esse eum qui erat*. Then follows in the Mss. *etiam hic seruom esse se meum aiebat quem ego emisi manu*, which occurs after 1030 (where 1038–1043 are repeated in the Mss.) in the confused form *uel ille qui se petere modo argentum modo qui seruom se meum Esse aiebat quem ego modo emisi manu*. The first form appears to have arisen from the second (*etiam* as an explanation of *me*), but in the second the words *petere argentum* are unendurably tautological alongside of *is ait se mihi adlaturum cum argento marsuppium*, and must be expunged. According to Langen, all that remains is: *Vél ille se esse séruom meum aibat, quem égo modo emisí manu*. Brix follows Langen, but reverts to the order of the words *uel ille seruom se meum esse aibat*, given in the Mss.

1060. Luchs, Hermes, VI. (1872), p. 275, proposes *si uel per oculos iuretis*, and explains *uoltis* of the Mss. as a corruption arising from *uel* and the letters *tis* written above *iurare*. Müller, Nachtr. z. Pros. p. 129, proposes *sultis per oculos iurare*, and takes *sultis* as a real conditional clause, which Luchs rightly opposes. *sultis*, in the ten cases in which it occurs in Plautus (Terence does not use *sultis* at all), is never used with the infinitive (as *sis* = *si uis* is twice, Asin. 309, 683), and has nowhere the force of a conditional clause; therefore Ritschl's reading is contrary to Plautine usage. Moreover, the expression, "if you wish to swear," is senseless, and the metre can hardly be iambic. Hence *iuretis* (Luchs), or better, *iuratis* (Brix), seems the only probable emendation.

1081. *mihi datis*, proposed by Langen, Philol. XXXIII. p. 712, would require *suspicabar*. Ritschl writes: *quam insperatam spem datis mi ut suspicor*.

1087. Ritschl suggested also *homost aut*, but prefers *aut est homo*. Trin. 862 has *homost aut*. In Trin. 862 and Men. 373 *est* is expressed only once with *aut — aut;* therefore it is probably not to be inserted here. *certo* may have been lost at the beginning (as it is used in Men. 373, 283, Most. 560 = III. 1. 44, Pers. 840 = V. 2. 63), or perhaps *pol* should be added after the first *aut* (as in Amph. 782), or *hercle* after *homo* (as in Asin. 596, Mil. 487 = II. 6. 6, Pers. 588 = IV. 4. 42) which Ritschl inserted in Men. 98, and Brix proposed for Amph. 294 and Cas. 238 (II. 3. 40).

1089. The change from *crede mihi* to *mihi crede* is adopted by Brix (after Linge and Ritschl) solely for metrical reasons (*crēde mi*[*hi*] forming a dactyl). Otherwise there is sufficient evidence for the order *crede mihi:* Ter. Phorm. 494 (where *mihi crede* is metrically inadmissible); Cic. Off. III. 19. 75; Ovid. Am. III. 4. 11; Lucilius in Nonius, p. 396. If the verbal idea was to be emphasized, the order was *crede mihi;* if the pronoun was emphatic, *mihi crede.* A. & G. 344, Andrews and Stoddard's Lat. Gram. ed. Preble 584 f.

1091. The harsh hiatus can be avoided in various ways; see Müller, Pros. p. 558. Brix prefers *atque hŏminem percontarier.*

1094. *quidem* is changed to *idem* in the Mss. here and Mil. 776 (III. 1. 181), and to *item,* Amph. 280, where Fleckeisen reads *itidem.*

1097. One would expect *ibidem hic natus est,* or, as Langen, Philol. XXXIII. p. 713, suggests, *dixti: hic ibidem natus est.*

1099. Goetz, Rhein. Ms. XXXV. p. 481 (followed by Sonnenburg, 'de Menaechm. retract.' p. 43), says 1099–1110 are a remnant of a dittography, or second version of this scene. The lines are certainly wonderfully superfluous after what has gone before. Sonnenburg finds other remnants of a second version in this as in other parts of the play.

1113. The first two syllables of *deerrare* must be pronounced as one (synizesis, see Introd. p. 13) according to rule; therefore, the line must be read with hiatus in the diaeresis (see on 681); but perhaps Bücheler is right in thinking the text should read *med aberrare,* as *aberrare* occurs prol. 31, and the prologue uses as far as possible the actual words of the play. According to Schwabe, Jahrbb. 1872, p. 417, there is something wrong in the second half of the line, as one naturally expects to learn how the stolen Menaechmus came to Epidamnus. He therefore suggests, in view of prol. 33, the reading *huc auehi.*

1117. See App. on 696. Brix suggested *numçuam postillac* instead of the change of order.

1121. Langen, Philol. XXXIII. p. 713, *si interpellas taceo.* ME. *Potius ego tacebo,* on the ground that the second *keep silence* must have *ego* to bring the opposition into proper relief. But *taceo* in *potius taceo* is in opposition to *interpello,* and should therefore be present rather than future.

NOTE.

The Ritschl edition of the *Menaechmi*, edited by F. Schoell, appears as this book goes to press. I regret that I have not had the benefit of Schoell's complete critical apparatus. A few of his readings may be noticed here: — prol. 12, sed sicilissat. scilicet. — *after* 36, *add. from Fulgent. p.* 560, 8, sicút pollinctor díxit, qui eum pollínxerat. — 156, clam úxoremst .... 157, úbi sepulcrum habeámus atque hílare húnc comburamús diem. — 169, cieo res nasum .... captum sit collegium. — 175, tibi fuat ... nqu ..... — 176, elocutu's; nam ..... — 178, *add.* eu (*from* A). — 179, *add.* poterimus eu (A). — 250, dictúm fac cesses dáre, ne edis. caueás malo. — 280, quid qua..f ..... quis ego sim? — *after* 354, *gap betw.* odores *and* munditia. — *after* 358, *gap of a line.* — *after* 364, *gap of one half line.* — 432, em: quid negotist, *gap to* sus sciri *at the end of the next line.* — 461, quoi tam credo halatum oluisse. — 537, nam pol occulto dedei. — 582, *gap after* fraudulenti. — 594, fuerat dicto dixeram (A), *gap after* ut. — 593, fieret. quid ille? quid? me praedem. — *after* 728, *gap of a line, then* 740 *f.*, at mihi negabas etc., *gap of two half lines after* attines, *then* 737–739. — 744, arbitrere arguere. — 849, abscedat, in, mala, in magnam. — 872, morbum acrem ac durum, *gap before* di. — 896, sescenta 'oe' in die. — 915, opus est, *gap of one half line.* — 977, compedes, magna crux, molae. — 984, alii sese hilarent, ita ut in rem esse ducunt sint. — 985, metum id míhi adhibeam, culpam ábstineam a me, ero ut ómnibus in locis sím praesto. — *before* 988, *gap of a line.* — 988, neque uirum ex. — 1041, *bracketed.* — *after* 1042, *gap of a line.* — 1046, *after* insanire, *gap of two half lines.*

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